Bursa

BURSA SITE ASSESSMENT VISIT

Dates: September 28 - October 2, 2016

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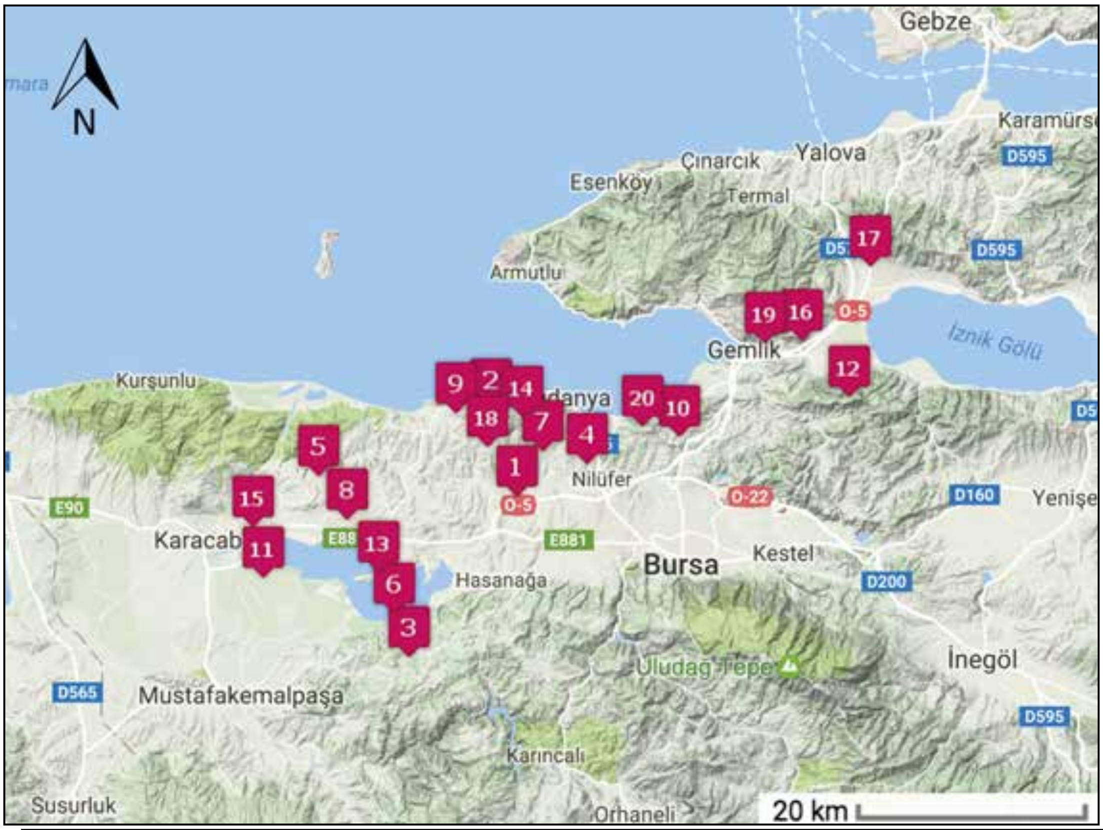
Inci Türkoğlu

BURSA RISK ANALYSIS MATRIX

	Significance					Vulnerability								
	heritage significance	intactness of the building	exterior significant fabric	interior significant fabric	**significance rating**	structural instability	difficulty of access	earthquake	wind and soil erosion	soil instability	flooding	anthropogenic	**vulnerability rating**	**significance + vulnerability rating**
Church of Saint Paraskevi (Dereköy)	5	4	5	5	**19**	5	1	5	5	1	1	5	**23**	**42**
Church of Panagia Pantovasilissa	5	3	2	5	**15**	5	1	5	5	5	1	3	**25**	**40**
Church of Saint Paraskevi (Akçapınar)	4	3	3	4	**14**	5	1	5	5	3	1	5	**25**	**39**
Church of Saint Apostolos	5	4	5	3	**17**	4	1	5	5	1	1	5	**22**	**39**
Church of Saint George (Çamlıca)	3	2	3	3	**11**	4	1	5	5	5	1	5	**26**	**37**
Monastery of Saint Constantine	5	3	2	3	**13**	3	4	5	5	1	1	5	**24**	**37**
Church of Taxiarchis (Kumyaka)	4	3	2	5	**14**	5	1	5	5	1	1	5	**23**	**37**
Church of Zoodochos Pigi	3	2	1	2	**8**	5	3	5	5	3	1	5	**27**	**35**
Monastery of Saint Ioannes Theologos Pelekitis	3	2	1	3	**9**	5	4	5	5	1	1	4	**25**	**34**
Church of Saint Averkios	4	3	1	1	**9**	3	1	5	5	4	5	2	**25**	**34**
Church of Archistrategos Michael	3	2	3	1	**9**	4	1	4	4	2	1	5	**22**	**31**
Church of Saint George (Yeni Gürle)	5	3	1	1	**10**	3	1	5	5	1	1	5	**21**	**31**
Church of Arhangelos Michael	2	2	2	2	**8**	3	1	5	5	2	1	5	**22**	**30**
The Greek School in Tirilye	5	3	2	1	**11**	3	1	3	3	1	1	5	**19**	**30**
Church of Saint Theodoros	3	1	1	1	**6**	5	1	5	5	1	1	5	**23**	**29**
Church of Saint James of Nisibis	4	1	1	1	**7**	5	2	3	3	1	1	5	**22**	**29**
The Public Bath in Ortaköy	4	3	1	2	**10**	1	1	5	5	1	1	5	**19**	**29**
Medikion Monastery	4	1	2	1	**8**	3	1	5	5	1	1	3	**19**	**27**
The Public Bath in Şahinyurdu	4	3	1	2	**10**	1	1	3	3	1	1	5	**17**	**27**
Church of Taxiarchis (Kurşunlu)	2	2	2	1	**7**	2	1	2	2	1	1	5	**17**	**24**

The numerical evaluation indicates historical, social and cultural significance, the actual physical conditions and potential risk of the monuments on a scale of 1-5 (1- very low, 2-low, 3-medium, 4-high, 5- very high). Thus, the monuments acquire their place in the final risk array, according to their heritage significance combined with current and potential threats. The monuments ranking higher in the final array are those which require urgent preservation action.

Sites Visited in Bursa



CHURCH OF SAINT PARASKEVI | AGIA PARASKEVI

Location: Mudanya county, Dereköy village, Köyiçi locale	
Period/year of construction: 1855 or 1857	GPS: 40°18'59.7"N 28°48'09.3"E
Present function: Not in use	Ownership status: Mudanya Municipality
Date and number of registry: KTVKBK 13.11.1993-3520	

Banu Pekol

HISTORY

According to information on the website of the Mudanya Municipality, the church was built in 1857, while according to Kaplanoğlu it was built in 1855 (Kaplanoğlu, 2010, 22). After the population exchange, the church was converted into a mosque. It was used as a mosque until 1972 (Kaplanoğlu, 2010, 22) and then abandoned.





ARCHITECTURE

Church of Saint Paraskevi has a triple-nave basilical plan extending in an east-west direction. At street level on both sides of the steps, there are low arched doorways leading to the basement floor. Located above street level, the main body of the church is reached via a semi-circular twelve-step staircase up into the narthex. Extending in a north-south direction, the rectangular narthex has a gallery floor above used as a gynaeceum. Passing through the narthex the main entrance in the center of the western wall of the naos may be reached. The naos is divided into three naves by two rows of six columns, with rounded arches between the columns. The central nave is higher and wider than the side aisles. Following the bema in the east of the structure there is an internally and externally semi-circular apse covered by a roof in the center, which is broader and more prominent than the two apsidioles on each side. Through an investigation conducted in 1986, it was recorded that the naves had a lath and plaster barrel vault while from the exterior the church had a gable roof (Otüken et al., 1986, 471). Some window openings had iron grills and the walls iron braces.

The church has been built of wood, brick, cut stone and rubble. The main walls are of alternating brick and rubble stone, with corners of large cut stone blocks. The use of cut stone is only observed on the exterior façade. The columns in the naos are wooden poles surrounded by laths, then plastered and painted to create a marble effect.

There are ten columns with square sections west of the narthex, with five to the north and five to the south. Between these columns in the west there are varying low and narrow or high and broad rounded arches. The northern and southern façades have one central large rounded opening and a smaller one on either side. There are traces of iron tie rods within the arches. Stairs rising from the street meet the arched entrance in the center of the western



side of the nave. The ceiling of the narthex is lath and plaster.
On the same axis as the narthex entrance is the main entrance door to the naos with double wooden doors, a rounded arch and keystone, and with two window openings on each side.
The northern and southern façades of the naos have five rounded arched windows facing each other. Pilasters separate the windows. These windows with broad stucco jambs each have a medallion above them. On both façades there is a side entrance opening below the central window.
There are circular stair towers allowing access to the gallery floor in the southwest and northwest corners of the naos. The projections of these circular stair towers may be seen on the external façade. There are two round-arched narrow windows opening on to the northern and southern façades in the walls of these stair towers.
There is a wooden iconostasis between the naos and the bema. The central nave is reached by taking three steps down from the iconostasis while the side naves are reached by taking two further steps down. The northern and eastern walls of the bema contain a pair of niches below with a window above. The niches on the left in the northern wall of the bema have traces of clay pipe holes, which may indicate that it was a baptismal font. The apse has two levels in terms of height, while the apsidioles have one level only. On the lower level of the apse, there is one window while there are three window openings on the upper level. There are three rectangular niches on either side of the lower level window. The apsidioles have one window opening on the central axis at their upper and lower levels. The lower level windows have a niche on either side. The niches in the apse and apsidioles have a vertically rectangular crested ogival shape. The existence of a single-step synthronon (seat) in the apse was mentioned, yet currently no trace of this may be observed (Otüken et al., 1986, 471).
The eastern, northern and southern external façades of the building are plain and unplastered in comparison to the interior, with only towers



The interior of Church of Saint Paraskevi, in 1980s
(Otüken et. al, 1986)

and window openings animating the exterior. Only the exterior of the gallery floor is plastered on the side façades. The western façade overlooking the street and the village was designed to be highly visible. Divided into four levels by horizontal moldings, the western façade is crowned by a triangular roof pediment. There is a cornice between the pediment triangle and the gallery floor level which circles the whole structure sometimes as a roof molding. In the center of the gallery floor above the entrance there is a cylindrical externally-projecting bell tower. The flat and wooden roofed tower rises all the way up to the pediment, ending in iron railings creating a balcony effect, while enclosing the bell. On the tower, at the gallery level, there is a rounded arched window extending flanked by with pilasters. On both sides of this there are alternating pairs of arched windows and blind arches. The gallery floor has one window each in the northern and southern façades. In the uppermost section of the western façade, there are three windows forming a semi-circle rising beside and above the top of the bell tower.

The interior of the church is fully plastered and very richly decorated. The structure has been painted using light blue and white colors. There are iconographic frescos on the surface above the entrance to the stair tower in the southwest corner. There are decorative keystones made of stucco above the window arches in the northern and southern walls, with pilasters between them. Above the arches are stucco medallion crests with reliefs of and 6-winged angel (seraphim). The naos columns have Corinthian capitals.

The wooden iconostasis in the church contains detailed wooden carving and stucco techniques and has been decorated with roses, bunches and cascades of flowers. There is a detailed frieze with mutules and triglyphs, and egg and dart ornaments. In 1986 green, burgundy, red colors and gold gilding were observed above the stucco on the iconostasis. During the same investigation a wooden ambon decorated with bunches of grapes, leaves and plants in stucco was found. This ambon was accessed through stairs with railings surrounding the third column from the west in the northern row of columns in the naos (Otüken et al., 1986, 472).



Church of Saint Paraskevi
Mudanya county, Dereköy village, Köyiçi locale

PRESENT CONDITION

The plan of the structure is currently discernible with spatial characteristics predictable. Nearly all doors and window openings are clearly visible in the structure. The majority of the window openings have their original iron bars, with some also containing their original wooden fittings. The decorations on the interior and external western façade are sufficient for restitution at the moment. However, the completely unmaintained and abandoned church is at serious risk. The lowest floor of the church was used as a stable in the 1980s with annex sections added (Otüken et al., 1986, 472). Currently the floor is earthen with efflorescence and moss growing due to dampness in the interior. The naos is currently filled with plants and trees. These are fracturing the foundations of the church floor, with ivy damaging the walls. There is disintegration and material loss on all surfaces, with plaster and stucco flaking. The small southern arched opening west of the narthex and the ground floor window of the southern apsidiole has been bricked up. The covering of the structure, vault and roof have completely collapsed; yet this collapsed roof is currently not on the floor. The majority of the flooring has been removed due to vandalism, plant roots and pits dug by treasure hunters. As a result of all of this, the floor level has risen in some places.

The plaster from the ceiling of the narthex has fallen off, rendering the laths visible. The steps within the stair towers have collapsed. The eastern wall/railings of the gallery floor are also destroyed. Currently only a very small amount of some parts of the iconostasis remains. According to what the mukhtar (village headman) said in 1986, tourists dismantled and took it away and the remainder was destroyed. Photographs taken in 1986 show that the liturgical elements and fabric of the church was in much better condition then, than it currently is (Otüken et al., 1986, 472, 708-710). There is no lock on the door, there is graffiti both painted and incised on the façades.

The only portion of the original roof that remains above the northern apsidiole is covered by a dense plant cover. A new structure has been built immediately adjacent to the south apsidiole, with the grooved metal sheets of the roof of the new structure leaning onto the roof of the apsidiole. There is also a garden wall belonging to the new structure leaning against the apsidiole wall. To see the exterior façade of the southern apsidiole it is necessary pass a locked courtyard gate. Though not close to the main road, there are no information panels or road signs regarding the church, with no visitors other than those who know about it. The sign in front of the western entrance says "Beware, danger of collapse. It is dangerous and forbidden to enter this building."

RISK ASSESSMENT AND RECOMMENDATIONS

The church is valuable both as an important 19th century Greek church with its own unique architecture and for the characteristics of the liturgical elements it contains. With unique architecture in terms of plan and decoration, it is also an important model due to the high quality stone, wood and plaster work it displays. This church has very high architectural and cultural heritage value, as a result of its place within the history of the region as well as its unique interior and exterior characteristics. It is unfortunately in a structurally poor condition and completely open to human depredation.

This rapidly-deteriorating structure requires immediate protection. As the roof has collapsed, the internal walls are open to the forces of nature and are being damaged. Plaster and stucco details are flaking and falling off, the frescos are fading and main walls are weakening. The wooden liturgical elements on the naos floor are open to the effects of all kinds of weather conditions and human depredation, and are rapidly deteriorating.

A restoration project should be prepared, the additional structure leaning against the southern apsidiole should be removed, and environmental work and landscaping carried out. While awaiting restoration, the church should have a temporary protective roof put in place, and uncontrolled entry through its doorways and windows must be prevented. Its history should be researched in detail and an information panel and directional signs placed in the near surroundings. It is recommended that the structure be given a cultural function open to the public.

CHURCH OF PANAGIA PANTOVASILISSA | PANAGIA PANTOBASILISSA

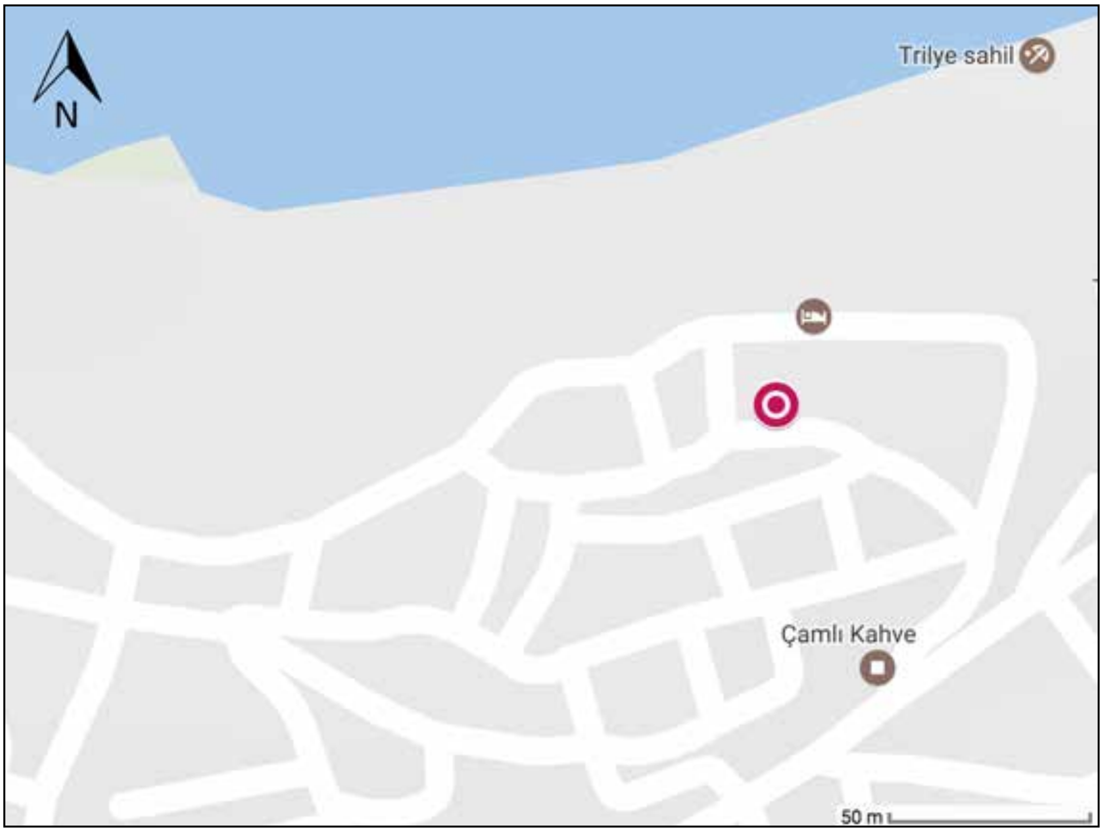
Location: Mudanya county, Tirilye town	
Period/year of construction: End of the 13th – beginning of the 14th century	**GPS:** 40°23'35.8"N 28°47'43.1"E
Present function: Not in use	**Ownership status:** Private property
Date and number of registry: 24.06.1988-43	

Inci Türkoğlu

HISTORY

The oldest information about the structure comes from notes from Dr J. Covel's visit in 1676. From these notes it is learned that the church was dedicated to Panagia Pantovasilissa. It is said that Panagia Pantovasilissa was one of four icons found in the Agia Sofia Church in Istanbul, painted by Saint Luke. According to the legend, this sacred icon was thrown into the





sea during the conquest of Istanbul to prevent it from falling into the hands of the conquerors and was then found at Triglia on the southern coast of the Marmara Sea. As the miracle goes, Christians migrated to the historical monastery in Triglia and named the church they founded Panagia Pantovasilissa. The sacred icon became the symbol of Triglia (Karacan, 2009, 59).

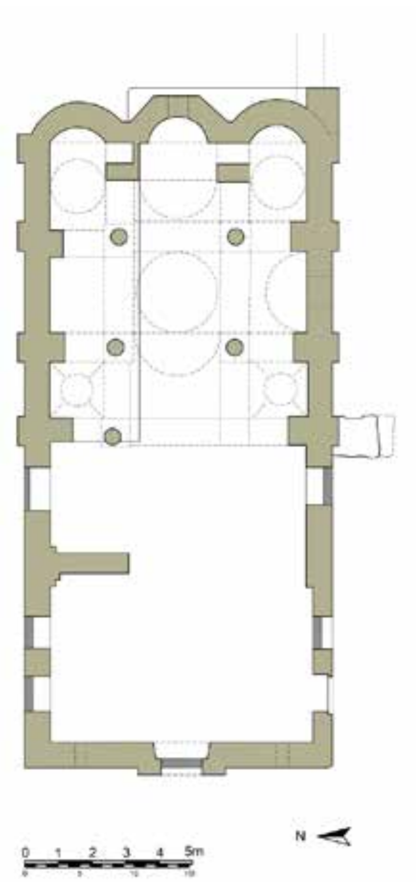
After Greeks from Tirilye left the region in 1924 as a result of the population exchange, the structure was never again used for its original function, and rather became a depot and stable. The bell tower is known to have been demolished in the 1950s (Aksöyek, 2015, 130).

ARCHITECTURE

Travelers and researchers visiting Tirilye at various times have provided information about the structure and its sketched plans have been published. Aksöyek has identified four periods of construction regarding the structure based on both his own investigations and on studies by Covel, Hasluck, Evangelides, Mango and Ševčenko (1973, 238-242), Otüken et al. (1986, 484-486) and Pekak (2009, 167-71), during his monographic doctoral thesis in 2015. The first stage included the narthex in the west separated by columns from a Greek cross-in-square naos (Aksöyek, 2015, 122-28). Suggesting that the arches in the external façades were completed after Covel's visit but before the interventions in 1883, Aksöyek stated that the dome and bell tower were damaged and repaired after a large earthquake in the region in 1855, and that following these smaller interventions the entire structure was modified in 1883. At this date a gynaeceum (women's section) was built in the west wing by adding four columns to the current column rows and the main entrance in the western façade was brought under the bell tower. The gynaeceum was placed on the gallery floor. On the exterior, there is an arch extending from the south of the eastern façade to the east and four arches extending towards



Church of Panagia Pantovasilissa
Mudanya county, Tirilye town



the south on the southern façade. The narthex and gynaeceum were covered by a double-slope gabled roof (Aksöyek, 2015, 128-29).

Founded on a hill, the structure is surrounded by roads on three sides, with a modern building adjacent to the northern side. Based on surviving traces, the structure was originally entered through a door in the center of the western façade. The naos section occupying the eastern half of the east-west oriented rectangular structure has an advanced Greek cross-in-square plan commonly observed in the middle Byzantine period, comprised of a naos, apses and narthex. The dome of the central unit has a high drum, which is supported by four freestanding columns transitioning to the dome through pendentives, while the arms of the cross are covered by barrel vaults and the corner rooms by dome-like vaults. The eastern corner rooms also function as pastophoria. The dome is covered by a conic roof, with six windows in the drum. The western arm of the cross is a little longer than the others and the narthex is west of the naos with columns as a division in between the two (Aksöyek, 2011, 120).

The main apse in the east wing is internally semicircular and externally has three façades, while the pastophoria on each side have circular plans both internally and externally. The main apse has twin windows while the northern and southern apsidioles have one window each. The northern and southern arms of the cross have one rectangular window, while the narthex or courtyard in the west has a window on both its southern and northern sides.





The interior is plastered, while no plaster is observed on the exterior. The external façade walls are designed with an alternation of two rows of pitch-faced stone and one row of brick. The arches are completely made out of brick. The walls include spolia stones, especially in the eastern half. Among these are braided columns that belonged to a church templon, many columns used at plinth wall level in the eastern wall, and pieces of various architectural elements.

There are traces of wall paintings on the naos and narthex. According to Aksöyek, these are in three layers, with a notched lower layer still visible in the western section of the southern wall and northern wall. Mango and Ševčenko (1973, 239) identified two layers. The pictures on the lower level plaster on the walls, roof and supports of the Kemerli Church are stylistically similar to examples in the capital during the Palaiologos period. Mango and Ševčenko supported this interpretation proposing that the wall paintings were probably completed immediately before the Turks seized Tirilye. Based on this, the researchers stated that the paintings could not be later than the first quarter of the 14th century (1973, 240). Thus, the Rejection of Joachim scene here indicates the existence of a Virgin Mary narrative and must therefore be attributed to the first half of the 14th century (Aksöyek, 2009, 181-83). According to Aksöyek, though the middle layer belongs to the same period, it was painted by a different group of artists, while the uppermost third layer is attributed to the 18th century (due to the date 1723 on the fresco in the apse). The columns as well as the Ionic and composite headings with plant decorations and headers used as pedestals within the naos are also spolia.

The wall piers in the northern and southern façades reflect the interior divisions. The arch rising from the southern tip of the south apse projection in the eastern façade extends along the building towards the east.

The structural remnants of the west wing indicate an entrance to Kemer Street in the west that is closed off at present. The traces visible on both sides and in front of this cancelled doorway indicate the existence of a baldachin. This baldachin may have belonged to the bell tower added at the end of the 19th century. It is known that a gynaeceum was added during repairs in 1883; however, only traces of it are visible on the walls currently. In the southern façade, on the lower level, there is a rectangular doorway towards the west, as well as a rounded arched window in the east. There are two round-arched windows in the upper level. The western façade includes one round window which narrows outwards, on each side of the cancelled doorway.

The upper level of the main apse on the eastern façade contains three niches creating a decorative effect. The arches joining the eastern and southern façades must be to support the structure from the exterior. The internal organization can be read on the exterior from the wall piers, and is further emphasized by blind niches.

PRESENT CONDITION

The structure is currently locked; however, it may be visited with permission, and there is an information panel inside. Unfortunately the interior is unmaintained. There is dense plant cover and rubble, to the extent that its characteristics are not easily discernible. The door at the west end of the southern façade currently allowing access into the structure used to be a window but was transformed into a door because the main door in the west is well below road level today. There is a large difference between photographs taken during Karacan's investigation in 2008 when the plants were cleared out and 2009 when Aksöyek completed his studies, as well as the present day.

On the exterior, the separation of a large part of the main apse wall in the eastern façade of the building is news of severe damage that may be caused in the future by earthquakes to come. The arch rising towards the south from the pier in the western wall of the southern façade has collapsed. Internally, the roof of the narthex has collapsed, as a result of which the wall paintings are exposed to weather conditions. All main walls and the roof contain visible fractures, due to which even heavy rain may cause significant damage. The plant cover on the roof is weakening the structure. The wooden scaffolding put in place of a collapsed column in the southwest of the naos does not provide sufficient support. The structural stability of the structure is in danger and emergency precautions must be taken.



Church of Panagia Pantovasilissa
Mudanya county, Tirilye town



RISK ASSESSMENT AND RECOMMENDATIONS

The structure is relatively protected from vandalism. To this end, the contributions of the local administration in Mudanya and Tirilye as well as the people of the area are significant. However, especially the interior of the structure has been neglected. A very detailed doctoral thesis was completed on this building in the recent past, and based on this partial restoration may be carried out. A church on the main road in Tirilye has also been recently restored by the municipality and transformed into a cultural center, while another church serving as the Fatih Mosque has been restored.

The area is not heavily populated, yet in recent years it has been popular with local tourists so there are many visitors. There are many historical residential buildings, as well as religious and civil monuments that deserve restoration in the region. Firstly, the information panel inside the church should be moved outside so that information can be obtained even when the building cannot be entered. This monument, which has a distinctive location atop a hill, may be opened up to visitors by way of being cleaned, reinforced and preserved. If full restoration is completed it may be put to use as a Tirilye Museum or Population Exchange Museum.

CHURCH OF SAINT PARASKEVI | AGIA PARASKEVI

Location: Mustafakemalpaşa county, Akçapınar village	
Period/year of construction: 1904	**GPS:** 40°06'46.6"N 28°39'19.8"E
Present function: Not in use	**Ownership status:** No cadastral record
Date and number of registry: Not available	

Ayşegül Ozer

HISTORY

The structure is located in Akçapınar (Ακτσέ Πινάρ) village, which housed a Greek Orthodox community in the 19th century before the population exchange. The inscription has not survived, but Mesitidis and Deligiannis (1940, 431) have stated that it was built in 1904. The church was dedicated to the village Saint Paraskevi (Agia Paraskevi). The name Paraskevi has been misspelled as Paraskeva in many Turkish sources. Kaplanoğlu (2010, 23) calls it 'Hagios Paraskevas', while Yıldız Otüken et al. (1986, 540) use 'H. Paraskeva?'. Kaplanoğlu is mistaken in using this expression as there is another saint named Paraskevas. This is also the plural conjugation of the name Paraskeva mentioned in certain sources.





Before the population exchange, the settlement housed 80 Greek Orthodox families (Mesitidis and Deligiannis, 1940, 435), and the church as well as its other structures was situated opposite the school (Mesitidis and Deligiannis, 1940, 431). After the exchange, the structure was used as a mosque for a while. The original inscription of the church has not survived. However, Yıldız Otüken has stated that there was a written inscription "above the entrance door on the western façade" in 1928 (Otüken et al., 1986, 540). Kaplanoğlu wrote that the building was turned into a mosque after 1923 (Kaplanoğlu, 2010, 23). Thus, as a result of the forced migration of the Orthodox population in 1923-1924, it lost its original function and was opened or renovated in 1928 as a place of worship for the Muslim population settled in the area.

This change in function is further supported by the record of a mosque in Akçapınar village held by the General Directorate of Foundations (Otüken et al., 1986, 540) and information provided by the villagers that the building was as a mosque until 1973. It is known from oral testimonies that the structure was later used as a hay barn for some time, its western section used as school for a while and then a coffeehouse for a period as well.

ARCHITECTURE

The structure has a triple-nave basilical plan with rectangular shape in an east-west orientation. The apse has a semi-circular plan. The central nave is larger than the side aisles. The naves consist of sections separated by four columns – with one of these sections situated within the gynaeceum. The gynaeceum is wooden, extending along the upper level of the naos along the western wall. The church roof slopes in the southern and northern direction and is covered with pantiles. The church sits upon land that slopes in the north-east direction and during investigations in the area no information could be gathered on the surroundings of the building such as its garden walls, retaining walls, etc.

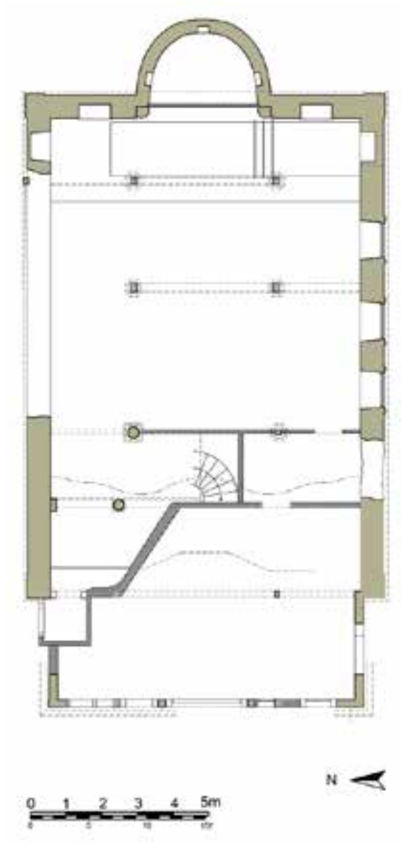


The narthex forming the main entrance to the church was originally located on the central axis and was entered through a segmental arched opening. Windows with rounded arches were identified on both sides of this entrance. The northern and southern walls of the building are thought to have contained segmental arched openings (as exists only in the southern wall today). The original ceiling could not be determined due to the addition of a later ceiling of reed lath covered in plaster.

Based on traces of the original ceiling, it is understood that the gynaeceum section extended toward the naves at an angle at the upper level. It is not fully known whether the current staircase provided entrance to this level in the original form of the building. Yet this does not seem possible, due to its location in the plan.

In the naos, the central nave is separated from each side aisle by three wooden columns. These columns have been constructed by placing an octagonal cover around a wooden pole, and are complete with capitals made using the same technique. On the southern wall there are three windows with segmented arches. The window openings narrow toward the exterior. A large portion of the northern wall has not survived; however, research from 1983 states that it had a similar design (Otüken et al., 1986, 540).

The bema was originally separated from the naves by a templon. Though no longer in existence, traces of the templon may be found in the wooden saddle on which it sat. Behind the templon was a wooden step to access the bema. On the eastern wall, on both sides of the apse and at the lower level of the northern and southern walls, there are a total of four rectangular niches. Additionally, there is one window above each niche on the northern and southern walls. The ceiling of the naos and bema has a timber covering without laths. The side aisles have flat ceilings, while the central nave has a cavetto vault sloping toward the side aisles in an isosceles trapezoidal form. The wooden flooring of the gynaeceum and the ground floor ceiling are of lath.



The semi-circular apse connects to the eastern main wall with column-like protrusions in the corners. These protrusions do not continue to the upper level of the apse and create a baroque effect in the design. There are three niches in the wall. The only surviving part of the decorations in this section is their circular frames.

The main walls of the structure are of rubble stone with lime mortar, plastered on the interior and exterior. At varying levels in the masonry walls wooden sill plates have been used. In addition to this, there are pieces of bowls and pitchers inserted into the walls, with their wider parts facing the interior space. As the wall surfaces are plastered, it is not possible to discern the pattern these pieces, traditionally used for acoustics, follow within the wall. The original dividing walls in the structure were of lath and plaster. A similar use of mortar is observed in these sections as well. The dark reddish wooden roof slopes towards the north and south, and is carried by the main walls, posts inserted into the walls and the wooden columns separating the naves. These posts are linked to each other at the upper level of the ceiling by tie rods in the north-south and east-west directions. The wooden gynaeceum has wooden flooring and a different axial system when compared to the naves. The wooden posts supporting the gynaeceum are plastered with lime mortar to create the appearance of columns. In sections where the main beam carrying the gynaeceum floor intersects with the main walls, pilasters

have been formed out of plaster to fit in with the columns and create a whole. The narthex walls are lath and plaster on a wooden frame. The wooden columns carrying the arches on the western side are not hidden.

Information about the foundation of the structure may be obtained through a pit dug by treasure-hunters in the bema. In the section surrounding the bema there are retaining walls forming the foundation built with a construction technique similar to the main walls.

The façades of the building have a very plain design carrying some baroque influences. The corners are emphasized by plaster pilasters, painted to imitate stone. The rounded arch above the entrance is topped by a plaster molding with two pilasters above it. The two wooden windows at the gynaeceum level on this façade are not symmetric with the central axis, and are on a different level than the original guillotine window on the northern façade. It may be guessed that these windows were opened later on, but no clear judgment may be made with regards to this, as the framing could not be examined. The southern façade, which has survived in a relatively well-preserved state, has a segmented arched opening in the narthex section, with a molding near the entrance that is understood to have circled around the building. A window was identified on the collapsed section of the wall section beside the narthex. This window is considered to be the upper window of a door at the gynaeceum level. The iron bars on this window are similar to those on the arched windows. In the nave section of the façade, there are three arched windows, and the rectangular window at the upper level of the bema is at the same level as the upper arched windows. The windows have iron bars and in wooden frames. The decorative elements on the façades may be listed as gypsum plaster jambs around the arched windows and the curvilinear molding below the eaves. At the upper level of the apse on the eastern façade, there is an isosceles trapezoid window mimicking the shape of the ceiling in the central nave. There are two rectangular windows between this window and the apse. On the narthex façade, only a guillotine window at the upper level has survived.

PRESENT CONDITION

Church of Saint Paraskevi has lost most of its original features due to its use as mosque, school and coffee house at various times. Interventions to the western sections have made it difficult to understand the original plan of the structure. A large portion of the original flooring has not reached the present day. However, there is wooden flooring in the narthex and the structural elements under the wooden flooring are visible in the bema. The southern section of the western wall of the narthex has had a door and window added; the opening forming the main entrance in the western wall has been closed off, and the arched window beside the entrance bricked up. The other side of the entrance has been completely altered by the door and window added later. In the northwestern corner, stoves etc. have been added over time. The transition from the narthex to the naos has suffered many interventions, with its original plan therefore lost. The original elements between the naos and the narthex have been removed, with the boundary of the space brought closer to the naos and a new wall built. Dividing walls have been added to the gynaeceum in the upper level, changing the original plan altogether. The flooring of the space has been extended toward the naos, and the layout changed. Additionally, the apse and bema have been later divided by a lath reed and plaster wall, with a collapsed part in the wall allowing access into the apse. Plywood covering was used in the naos as it was turned into a women's section while the building was used as a mosque, and this same system was used in all the changes made to the ceiling. The techniques and materials used in making the later additions are inappropriate to the original structure and therefore severe damage is observed in these additions. The weak mortar has withered in many parts. In its current state, the upper floor cannot be accessed and it is therefore not possible to identify the damage it has suffered.

There is no protective element such as a wall or fence around the church situated at the top of a slope. Located within a vacant lot, the structure may be accessed by way of a road to its west. There are no signs, etc. providing information about the structure in its close surroundings. The structure is in an architectural setting with traditional houses.



RISK ASSESSMENT AND RECOMMENDATIONS

The roof of the structure is partially destroyed or damaged. This situation has left the structure defenseless against the effects of nature and has increased its rate of destruction. Currently a large section of the southern wall has collapsed, and because it is also missing its roof this destruction will continue. Cracks observed around what may be the doorway in the northern wall may cause parts of the wall on the upper level to collapse. On the eastern wall of the sub-foundation level of the apse, there are holes which may lead to the collapse of larger parts in the future. The roof of the apse is largely destroyed resulting in increasing damage to the dome.

Since excavations by treasure-hunters in the structure were noted in 1983 and in light of the current stripped state of the building, there is hope that little threat of illegal excavations remains (Otüken et al., 1986, 541).

If precautions are not taken with regards to the roof of the structure immediately, the building is under threat of complete destruction within a short time. With this in mind, the building can be protected with a temporary roof from the exterior, the semi-collapsed northern wall should be externally reinforced and the empty sections below the roof must be supported.

CHURCH OF SAINT APOSTOLOS | AGIOS APOSTOLOS

Location: Mudanya county, Aydınpınar village	
Period/year of construction: 1846-1870	**GPS:** 40°19'53.1"N 28°54'54.8"E
Present function: Not in use	**Ownership status:** Private property
Date and number of registry: Registered	

Ayşegül Ozer

HISTORY

There is a marble inscription in the triangular pediment above the entrance door on the western façade of the church, which reads ΟΣ ΑΓΑΠΗΤΑ ΤΑ ΣΚΗΝΟΜΑΤΑ ΣΟΥ ΚΥΡΙΕ 1901 (Dear Lord, how beloved are your sanctuaries 1901). Additionally, above the narthex entrance on the northern façade the date 1901 is found on an iron plate. However, Kandis (1883, 141) has stated that the church in Mesepoleos was built in the





period of the Bursa Metropolitan Constantinos, from 1846-1870.

When it is considered that Bursa experienced two significant earthquakes in 1855 (Boğaziçi University, Kandilli Observatory), the structure here was probably damaged, and when repaired the inscription was revised to that date.

The inscription reading ΜΕΘΟΔΙΟΥ ΕΚΝΑΕΟΥ (Methodius again) (Otüken et al., 1986, 469) currently no longer present on the structure may explain this situation.

It is understood that before the present structure, the Central Church of Saint Methodius stood here, and underwent comprehensive repair/ renovation and had its name changed.

After the population exchange, the structure was used as a mosque and continued fulfilling this function until 1980 (Otüken et al., 1986, 470). It was then used as a depot for a certain period before being abandoned and ruined.

ARCHITECTURE

The church has a triple-nave basilical plan situated in an east-west orientation. The naos is bounded in the east by an externally-projecting apse, and in the west by the narthex. The rectangular naos is comprised of six nave units separated by seven pillars. The apse is located on the axis of the central nave and is covered by a semi-dome. It is semi-circular on the interior and has a pentagonal plan on the exterior. The narthex has a rectangular plan with three arched doors on the west, north and eastern sides opening to the outside. West of the nave there is a gynaeceum section, though only a very small portion survives. Otüken et al. (1986, 468) has stated that this section was in the form of a "U-shaped gallery on the west, north and south sides" surrounding the naos.

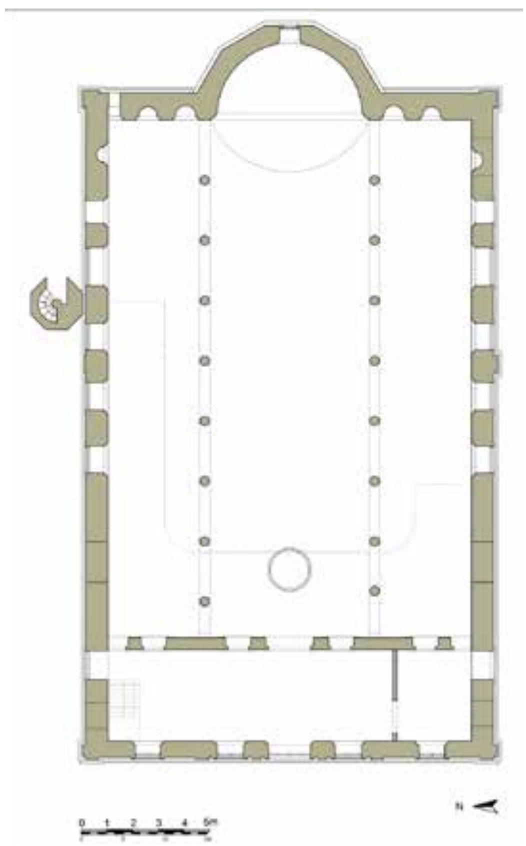
The church is a masonry structure with main walls of alternating stone and brick rows. While the walls are of pitch-faced stone, marble spolia



are occasionally observed. There are bands of single/double/triple brick rows in the main walls. The pilasters and upper level parapet walls on these surfaces are brick and later covered in plaster. The external façades contain similar materials and techniques used for the jambs surrounding the window and door openings. The entrance in the western façade is different; the sill, lintel and inscription above the double door are of marble. Originally the surfaces of all of the façades were plastered.

In the interior, the wall separating the narthex from the nave is masonry. In this section the ceiling is lath, covered with lime-based plaster. In places where the plaster has fallen off, it appears that the laths were reeds. Detailed documentation studies will determine whether this was a later addition or not. The floor of the gynaeceum section is wooden. The columns and arches separating the naves are wooden. The load-bearing pillars forming the columns are covered with 3-4 cm thick wood and originally plastered and painted (Otüken et al., 1986, 499-500). The columns are topped with square pillar capitals. The arches separating the naves and the ceiling, which haven't survived to the present, used to be wooden.

The windows and doors at the entrance level have wrought iron grills in their arches. The doors, which are made of iron plates, profiles and panels, have cast iron rosettes on their panels. The fittings for the windows were originally wooden. At the arch level of the arched windows, an addition was made to the frame to horizontally divide the window, with this transom window divided into three by a semi-circular glazing bar. The roof has not survived to the present; however, as seen on visual records from 1983 it was a wooden structure. The roof cover was of Marseille tiles and the tile fragments that have the fallen off are lying within the structure today. As understood from the fragmented and whole tiles, they were imported from the Guichard Frères Seon Saint Henry Marseille Company. As these can be found in some important structures from the 19th century in Istanbul, such as the Topkapı Palace, etc. (Çiftçi and Uzay, 2008, 1001), this type of material proves that this



was an important church until the population exchange.

The two-storeyed narthex has a door with a pair of arched windows on each side in its western wall, and a single door in the eastern and northern walls. The double door in the east opens into the naos, with windows on both sides of the door. A staircase in the northern wall of the narthex provides access to the upper level (Otüken et al., 1986, 469).

The central nave of the rectangular, triple-nave naos is covered with a wooden barrel vault and a U-shaped gallery, used as a gynaeceum (Otüken et al., 1986, 469, 490-500). The load-bearing elements for the gallery are two columns in the west with plastered cantilevering elements in the north and south, and have embossed decorative elements (Otüken et al., 1986, 490-500). Additionally, the intrados of the arches between the naos columns are understood to have been decorated (Otüken et al., 1986, 469, 490-500). The vault of the central nave is strengthened with iron tie rods, and the arches separating the central nave from the side aisles are reinforced using wooden beams. There are five windows on the lower level in the northern and southern walls, with three windows on the upper level. The parts of the windows and niches overlooking the naos have jambs with baroque features. The windows in the western wall have plaster pilasters between them, and plaster jambs surrounding them. The arches in all openings are low and almost round.

In the eastern wall of the naos and aligned with the side aisles, there are a pair of niches on the lower levels and one window on the upper



Church of Saint Apostolos
Mudanya county, Aydınpınar village

levels. There is an arched window on the axis of the apse. Studies by Otüken's team mention a single-step synthronon surrounding the round apse; however, no traces of this were identified (Otüken et al., 1986, 469). There is a baptismal font in the naos.

The exterior of the western façade of the structure is separated into three by pilasters which correspond to the nave separations. The central section is higher and ends in an arched pediment. At all levels of the central nave (ground, gallery, pediment) there is a triple opening pattern. On the central axis at ground level, there is the main door, with a semi circular transom window, cast-wrought iron double wings and marble jambs. Above the window arch is a triangular pediment. Pilasters rise on both sides of the door, which rise upwards to, carry the triangular pediment with a similar profile. There is an arched window on either side of the door. On the gallery level there are three shorter windows, aligned with those below, while three circular windows exist on the pediment level, with the central one larger than the others. The façade corners have pilasters, with a richly detailed molding element emphasizing the ceiling level of the gallery floor. There is a wall cap arranged in the form of a molding above the parapet wall. There are single, arched windows at the ground and gallery levels, corresponding to the side aisles on this façade, with the upper window smaller than the lower.

The exterior of the southern façade is divided into three by four pilasters. The corner pilasters (like the corner pilasters of the western façade) are 8 cm from the corners of this façade. The narthex section of the façade has an arched, single door with a jamb. On the gallery level of the narthex, there is an arched window. In the naos section the same window type is observed at gallery level with four windows continuing toward the axis. The large arched windows at the ground level display a different than those above. Between the 2nd and 3rd window on the west, there is another (now bricked in) window with different dimensions.

The clean termination of the wall pattern above an opening in the upper level of the bema section shows that the window that was bricked in at one point has been revealed due to recent mortar loss. The main entrance on the southern façade was also later closed off, and was originally an arched double door opening onto the naos.

A large portion of the northern façade cannot be discerned due to ivy and other plants. Otüken's team has stated that it manifested a pattern similar to that of the southern side, describing it as follows: "The northern façade is divided into three by four pilasters. The western section is at narthex level, while the other two coincide with the naos.

In the eastern section there are three small windows below, one above and to the west of the central axis. In the central section there are two windows on the lower level east of the central axis and two upper windows that are symmetric to the axis. In the western section there is a door east of the central axis on the lower level with one window in the west on the upper level." The western corner of the northern façade has not survived (this part was later used as a minaret, with a new minaret built in its place after its collapse) but was described as a bell tower (Otüken et al., 1986, 469, 470).

On the exterior of the eastern façade, there is a low arched pediment above the apse. The pediment contains three windows with jambs, and the central one is circular while the side windows are elliptical. There is a window with a rounded arch in the center of the apse, which has survived with its original wooden frame and iron bars. On both sides of this window are pilasters and there is a decorated keystone in the arch. East and west of the apse on the upper level, there are similar windows with jambs. The eave of the apse has a profiled molding. The northern corner of the eastern façade could not be examined due to the intense plant cover upon it; however, investigations in the interior suggest that there used to be a room here that has not survived.




CHARD HENRI MARSEILL

PRESENT CONDITION

The church is currently in ruins. Not having been used for a long period, the structure has been left defenseless against the forces of nature due to lack of maintenance. The structure, which has suffered severe damage, has had additions including a minbar and walls in the narthex. Traces of its use as a mosque are discernible (calligraphy in the apse, etc), yet there is no trace of the bell tower of the church. As there is no barrier preventing entry, many valuable parts of the structure have been stolen (its ambon, etc.). The upper section of the narthex has not survived and the interior is filled with broken and collapsed remains as well as rubble. As the roof of the naos is completely lost, the remains of roof and ceiling are found within the structure, covered by plants and trees.

The plaster on nearly all of the façades has been lost, with the walls unprotected against all types of environmental factors. Plaster and surface loss is observed in the upper levels due to being exposed to open air. A large portion of the southern façade is current lacking any plaster. Plaster has flaked off the parapet walls and especially in the northern corner, leading to deterioration in the bricks in the parapet. The decorative plates on the parapet have been partly destroyed. There is fragmentation and loss in the capstone molding. Plaster, mortar and parts of the surface have disintegrated at the parapet and eave level of the eastern façade. The brick-cover of the apse has survived, in spite of dense plant cover.

The wooden window fittings on the upper level on the northern and southern walls have nearly been completely destroyed. Those that have survived on the western façade are stained due to dampness and rotting. Non-original wooden frames were installed in the openings of the central nave on the gallery level. The iron bars in the windows are corroding.

Currently the structure may be accessed from the west. The northern and southern entrances are closed off due to the rubble pile and dense plant cover. Located in the midst of traditional residential structures, the building is adjacent to the new mosque to the north. To the northeast, there is an abandoned two-story wooden framed building that may belong to a foundation.

RISK ASSESSMENT AND RECOMMENDATIONS

As the structure has lost its roof, it is open to all kinds of environmental effects. Trees within the structure indicate that there have been no protective measures taken since it stopped being used as a mosque. As it was built with quality material and workmanship for its time, parts of its wooden sections and the masonry in general have survived in spite of all of this exposure.

In order to protect the structure, first of all entry into it must be controlled. Then a temporary roof must be constructed with its load-bearing elements not touching the structure. The collapse of the building must be thus prevented until the completion of the necessary studies for documentation and the preparation of projects for its conservation.

CHURCH OF SAINT GEORGE | AGIOS GEORGIOS

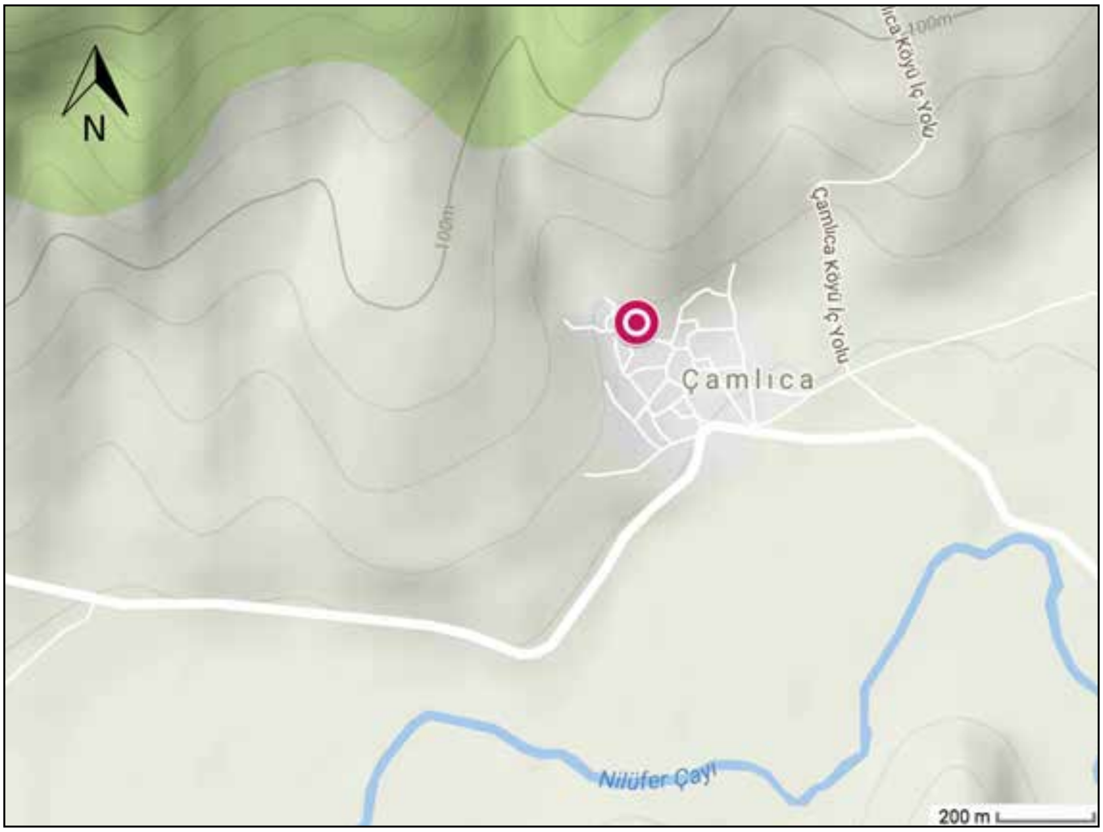
Location: Karacabey county, Çamlıca neighborhood	
Period/year of construction: 1837-1855	**GPS:** 40°19'22.2"N 28°31'48.1"E
Present function: Not in use	**Ownership status:** State Treasury
Date and number of registry: Not available	

Inci Türkoğlu

HISTORY

Otüken and her team studied the church in 1983, and mentioned an inscription dated 1837 in the eastern corner of the southern façade. They thus stated that it was problematic to identify this building as the Church of Saint George (Agios Georgios) of 1855, as recorded by





Mordtmann in his field visits between 1850-59 (1986, 380). However, neither Yıldız (2014, 26) who investigated the structure in 2012-13 nor the project team visiting in 2016 found any trace of the inscription dated 1837. The inscription on a marble panel on the western façade, on the other hand, is only mentioned as having vegetal embossing above, even though its photographs are provided. This inscription was probably painted with black paint or tar-like material after the structure was transformed into a mosque in order to obscure the writing and then began to erode after being left in such a state for nearly a century. It is not reasonable for a church situated in an east-west orientation and with an entrance in the center of its western façade to have an inscription on the eastern corner of its southern façade. If the marble slab above the door in the west is cleaned and made legible, correct information about the structure may be obtained. The inscription dated 1837 and said to be on the southern façade is not seen today and may have been mounted there in memory of a previous church.

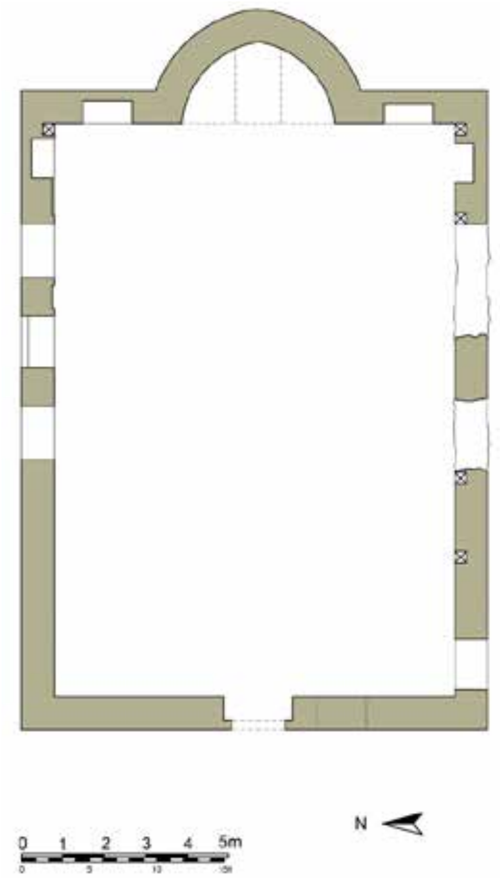
After the population exchange in 1924, migrants replacing the Greeks transformed the structure into a mosque and continued to worship here until a new mosque was built in 1950-52. When it became a mosque, a mihrab and minaret was added into the church. After the building was abandoned in 1952, it was neglected and eventually fell into ruin.

ARCHITECTURE

The rectangular structure situated in an east-west orientation has an internally and externally semi-circular apse projection at its eastern end. The apse is a little higher than the rest of the façade and is covered by a brick semi-dome. The interior walls display rows of pitch-faced and rubble stone with wooden beams, poles and frames. Additionally, many fired clay pitchers are observed in especially the eastern wall, placed there in order to improve the acoustics



Church of Saint George
Karacabey county, Çamlıca neighborhood



of the structure. The external façade walls are of alternating pitch-faced and cut stone and brick; however, no regular repetition has been noted. Otüken et al. (1986, 380) identified two square supports beside the apse that are currently not present. As a result, based on marks on the walls, it may be said that the structure had a triple-nave basilical layout separated by wooden supports. The single step synthronon within the apse reported by Otüken and team could not be identified at present. On the eastern wall on both sides of the apse and at the eastern ends of the northern and southern walls there are rectangular niches with rounded arches. The extruded pointing that exists on the southern half of the eastern façade, as well as on the southern and western façades is not visible on the northern façade.

The low-arched doorway on the axis of the western façade has a threshold, lintel and jambs of marble. In the central section of the northern and southern walls there are three windows with rounded arches. Another window was opened above the niche in the east of the southern wall but there is no similar element symmetrically (on the northern wall). According to Otüken and her team, the lower level of the third window from the east on the southern wall was transformed into a mihrab niche, and west of the place of worship there was a wooden-floored mezzanine used as the women's section. At the west end of the southern wall, at both the ground and mezzanine levels a door was opened during the use of the structure as a mosque, which allowed access into a small wooden minaret that has not survived (Otüken et al., 1986, 380-381).





Though there are traces of frescos in the apse and niches, no details may be discerned. It is understood that the interior was plastered with profiled moldings adding movement to the windows and doors. Rounded arches and pediments above the windows are brick-laid. The windows had jambs, lintels and sills of cut stone with, knotted iron grills. These features are clearly visible in two windows on the northern façade.

Along the four façades of the structure, there are two rows of plastered brick, dogtooth eaves. On the upper level of the eastern and western façades (as may be understood from the eave cornice), there was a roof structure that lay horizontal in the central section and sloped towards the north and south. Based on this, it may be presumed that the structure had a wooden saddle roof covered with clay tiles.

PRESENT CONDITION

The Church of Saint George in Çamlıca village has been abandoned and left to fall into ruin, along with other old houses in the village. The roof of the building has collapsed with the interior partially filled up. The main walls have cracked and partially collapsed. The structure is becoming more ruined each and every day due to both natural factors and vandalism. Nearly all the plaster has fallen off, with advanced disintegration of all building fabric. The wood in the southern wall is in relatively better condition, while there are only empty cavities in the other walls. The eastern façade is adjacent to a private lot and cannot be seen by visitors. North of the apse, the owners of this private lot have built an oven on the upper level, with a toilet on the lower level. The damaged sections of the southern façade negatively affect the stability of the structure, and this poses a threat to people using the lower channel and roads, in the case of its collapse.

RISK ASSESSMENT AND RECOMMENDATIONS

As the villagers have not conserved either the church or the houses, it appears unavoidable that the structure will become a heap of rubble in the near future. Educational sessions and activities to increase awareness and cultural knowledge should be organized in the village.

As the church is located on very steep ground sloping from north to south, there is a large possibility that greater destruction will occur in periods of excessive rain. The structure should be clearly identified by way of research-related excavations, then reinforced and preserved. If the structure is restored and covered with a roof, it may become a venue for social activities in the village. If it is reinforced and preserved, the structure must be opened for visitors with a pathway cleared out, and an information panel and directional signs placed in the area.

MONASTERY OF SAINT CONSTANTINE | AGIOS KONSTANTINOS

Location: Nilüfer county, Gölyazı neighborhood, Mutlu/Manastır Island	
Period/year of construction: 9-10th century / restored in the 18-19th century	**GPS:** 37°59'54.5"N 34°35'12.0"E
Present function: Not in use	**Ownership status:** Private property
Date and number of registry: Registered	

Sebla Arın

HISTORY

Monastery of Saint Constantine is located on Mutlu Island - the second largest island in Lake Uluabat. The building was constructed between the 9th-10th centuries and is thought to have undergone significant renovation in the late 18th-early 19th century (Karacan, 2009, 63). S. Gerlach, visiting the island in the 16th century, recounts that the church was dedicated to Saint Constantine (Agios Konstantinos) and that 6-7 monks lived here (Nilüfer Municipality).





ARCHITECTURE

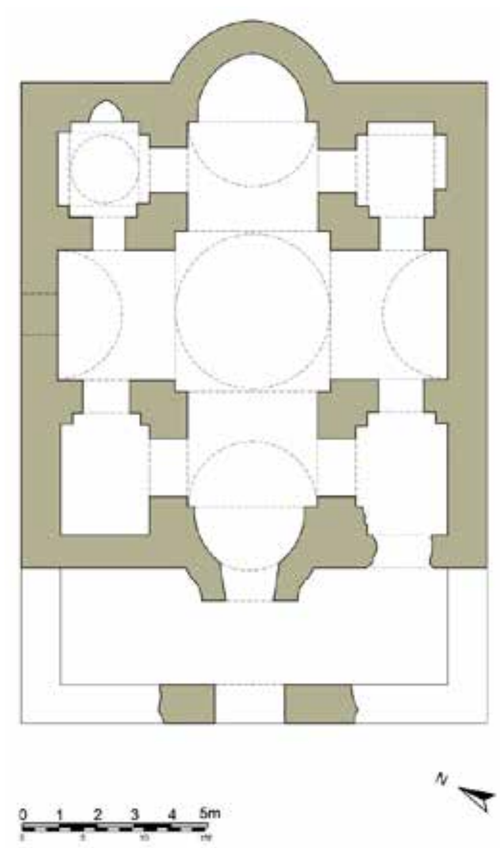
The church was part of a monastery complex located nearly 70 m inland on the east coast of the island. There are some remains encountered north of the structure that are thought to be parts of the monastery. The church has a Greek cross-in-square plan extending in an east-west direction. The eastern façade has a semi-circular apse projection. The depth of the apse is about 1.85 m. Apart from the apse, the external measurements are nearly 17.20x12.50 m, with a wall thickness of 1.05 m. On the western side, there is a rectangular narthex in a north-south direction. The narthex continues across the entire western façade and is 3.10 m deep.

On the east and western arms of the Greek cross plan there are semi-circular apses. Each apse is covered by a semi-dome with a diameter of 1.85 m. The measureable apse height is 5.90 m. The apse on the axis of the western arm of the cross is linked to the naos and narthex with an arched opening. The arms of the cross are covered by an almost square-shaped barrel vault, while the center is covered by a dome that is 4.20 m in diameter with pendentives as transition elements. There are cells found in the northwest, northeast, southwest and southeastern corners. The height of these cells is nearly half of that of the main space. The bema found in front of the eastern arm of the cross is slightly elevated. The northeast cell forms a prothesis, while the southeast cell is a diaconicon. The roofs of the corner rooms have collapsed. The four corner rooms are linked to the arms of the cross by arched openings on two sides. There is a niche in the eastern wall of the prothesis. In the northern and southern arms of the cross, between the molding below the ceiling and the barrel vault there are single, arched window openings.

The structure contains many different types of material. It is thought that the church was first constructed in the 9-10th century (Karacan, 2009, 63). In this period walls were built with five rows of bricks separated by alternations of







rough-cut stone and mortar filling. The current roof appears to have been built out of brick. Undergoing large-scale restoration in the 18-19th century, the repairs from this period were of rough rubble stone with wooden supports. At the level where the wall intersects the ceiling, there is a marble molding that surrounds the central area and the corner rooms. At various places in the church, there are marble pieces of different types and qualities. Currently, the floor is mostly covered in soil and rubble. However, previous research by Mango (1979, 332) suggested that the floor of the church was porphyry and ancient green marble laid in an "opus sectile" technique. Considering its location upon an island and the difficulties in terms of access and transportation, the fact that marble of varying qualities was brought to the island indicates the great importance of the structure in its time. While the external walls were left unplastered, the internal walls and barrel vaults above the arms of the cross were covered with plaster.

PRESENT CONDITION

The island is in a generally poorly maintained state. As a result, access to the monastery is very difficult. Weeds and trees have surrounded and invaded the structure. The surroundings and interior have been filled with soil and rubble. The island is private property with no information panel about the monastery; hence there are no visitors.

The structure has experienced severe human destruction. Soot marks on the walls show that fires have been lit in the interior. The plaster has mostly fallen off in many parts of the church. The walls have been scratched and graffiti marks are



Monastery of Saint Constantine
Nilüfer county, Gölyazı neighborhood, Mutlu/Manastır Island

found. In the 20th century an additional floor with wooden support was added within the northern arm of the cross. The floor is covered with rubble, soil and collapsed material. The roofs of the corner rooms and narthex and a large portion of the walls have collapsed. The dome has collapsed; however, the semi-domes above the apses are still standing.

There are pits dug by treasure hunters in the floor. A large portion of the mortar has fallen off the walls, and has caused structural weakening. The layout is mostly discernible, but accessing certain areas is impossible due to destruction and plants growing in the interior. After the structure is excavated as necessary, the characteristics of the interior will be revealed more clearly. Its location on a privately-owned island makes access very difficult.



RISK ASSESSMENT AND RECOMMENDATIONS

As previously stated, the different quality marble samples encountered in the monastery indicate it was an important place in its day. Furthermore, Mango (1979, 333) has stated that the eastern and western apse design in this Byzantine church make it a rare example of this type of structure. As a result, the structure has very special importance in terms of architectural heritage. It must be taken under protection immediately, cleared out and cleaned up, with all additions removed and the structure restored. Studies conducted should include the whole monastery complex and not just the church. Considering the cultural identity and history of Gölyazı village, under which the island is registered, the work to be conducted here may be related to other restoration works in the village. It may thus be made part of a holistic restoration project that shall reveal its past ethnic and religious structure. In recent times, the Church of Saint Panteleimon within Gölyazı village was converted into a cultural center. Projects may be prepared to renovate the Monastery of Saint Constantine in a manner that fits the original and repurpose it in an appropriate fashion. For example, it may become a museum emphasizing the ethnic and cultural richness of the Apolyont Lake and its surroundings. In this way the tourism potential of Gölyazı, a recent point of attraction, may be increased.

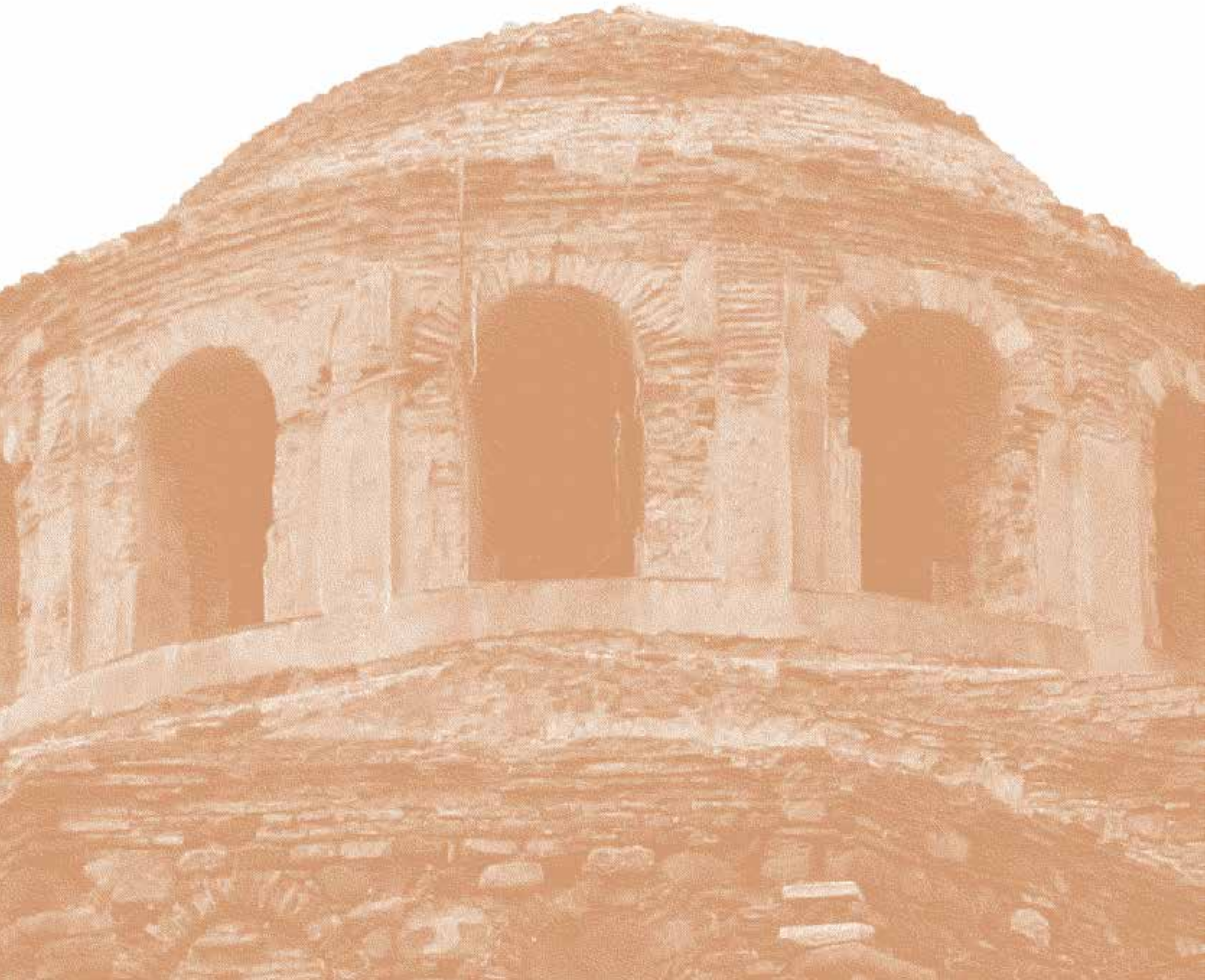
CHURCH OF TAXIARCHIS | TAXIARCHIS

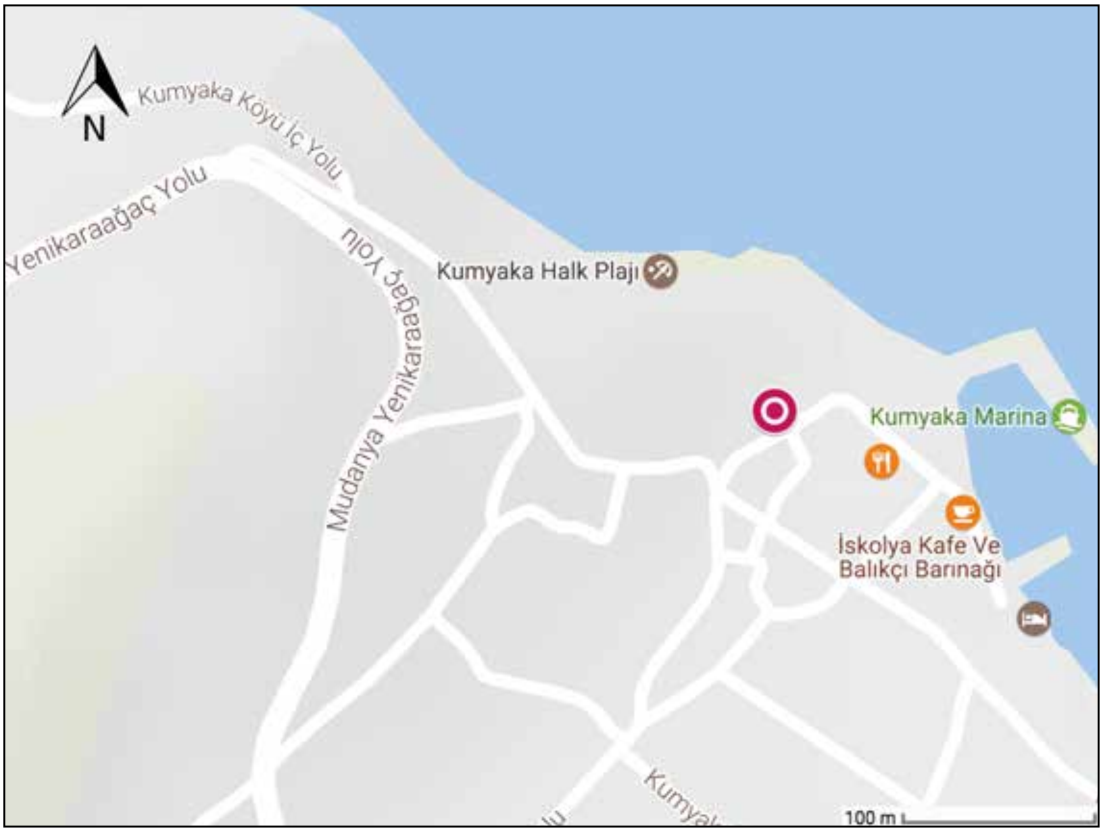
Location: Mudanya county, Kumyaka village	
Period/year of construction: 8th century (780-797)	**GPS:** 40°23'07.4"N 28°49'37.5"E
Present function: Not in use	**Ownership status:** Private property
Date and number of registry: Registered	

Alin Pontioğlu

HISTORY

Kumyaka, previously known as Siği, is a small coastal village in Mudanya on the southern coast of the Marmara Sea. It contains historical monuments and artifacts from different periods reaching back to prehistoric times. The region is mentioned in the legend of the Argonauts, and was known as Sygi in Late Antiquity before becoming known as Siği. The





Church of Taxiarchis (Taxiarchis) is located in a rocky area west of Kumyaka village nearly 50 m from the sea.

The structure contains inscriptions belonging to different periods. The type and writing style on monograms of "Eusebios" on the headings of columns dividing the triple windows on the northern wall of the church are considered to date the first stage of the structure to the period of Constantine Porphyrogenetos VI (780-797). A sixteen-line inscription on the southern wall of the exonarthex states that the Church of Taxiarchis was built during the time of this emperor ("Türkiye Kültür Portalı"). Currently there is no trace of this inscription.

The structure underwent comprehensive repair during the period of Constantine Palaiologos XI (1448-1453). In 1818, there was a second repair during the time of the Bursa Archbishop Panaretos. During this repair the surrounding walls on the west, the Chapel of Saint Charalambos (Agios Haralambos) to the north and the Chapel of Saint Nicholas (Agios Nikolaos) to the south were also built. Two inscriptions on the eastern wall of the Saint Nicholas' Chapel are known to give the date 1818. The structure underwent a third repair in 1862 when the entrance space in the southwest and the portal were both added. The four-line inscription above the portal gives the date 1862. The exonarthex was modified during repairs in the 15th and 19th centuries but was originally built together with the main church. North of the exterior narthex, there is a cell for mental patients; the small room northeast of the naos and the frescos in the naos and narthex were all made during later repairs. The church is reported to be the world's third oldest Orthodox church (Karacan, 2009, 47-48).

Preserving its importance until 1922, the church later became private property. On 12 September 2012 it was bought by the Bursa Metropolitan Bishop Elpidophoros Lambriniadis in the name of the Greek Patriarchate ("Arkeoloji Haber").



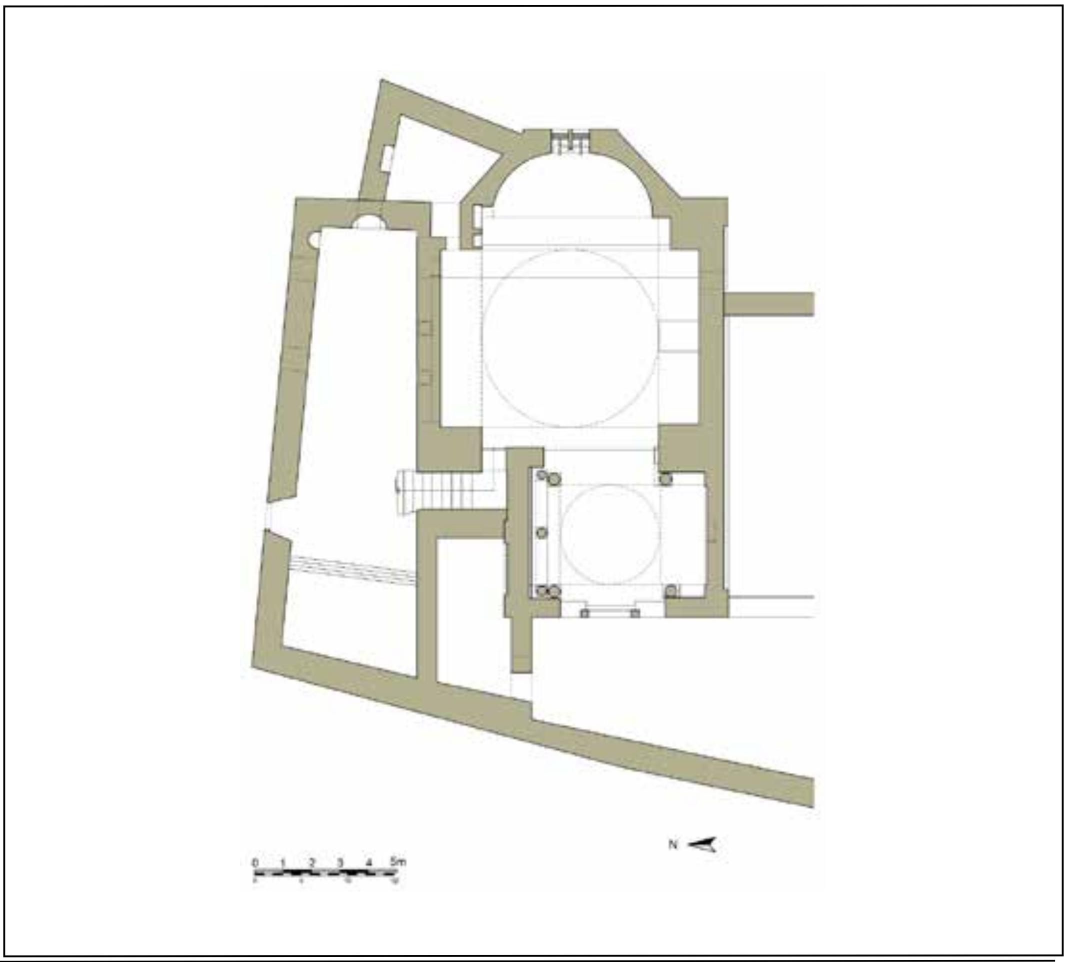
ARCHITECTURE

The church was built on sloping ground in an east-west orientation. Displaying the characteristics of a Byzantine period church, it has a domed square plan with rectangular naves covered by vaults in a north-south direction. There is a semi-elliptical apse and a pastophorium accessed through the northern wall of the apse. West of the church is a domed, almost-square narthex section offset towards the south of the main axis. The first design of the structure comprised the naos and narthex, while later repairs added surrounding walls and some adjoining rooms.

The eastern wall overlooking the coast rises from a retaining wall at ground level. The walls of the church are built of courses of rubble stone. The dome sits upon a square, with brick arches at its four sides. The interior is illuminated by twelve arched windows between the ribs of the dome. The narthex, which is slightly off-center compared to the main axis, has a dome with eight windows rising upon brick arches. The existence of broken sections surviving indicates that the roof had brick covering. There are spolia stones and marble pieces within the masonry of the external walls.

The naos has dimensions of 9.12x9.12 m with a square plan and is roofed by a dome with pendentives as transition elements. The corners of the dome rise upon four massive pillars. The central area covered by the dome expands in four directions with the four cross-arms covered by barrel vaults. The northern and southern arms of the cross are wider compared to the eastern and western arms.

The northern wall of the naos is animated by a triple window overlooking the courtyard on the upper level. The opening is divided into three by two columns and arches link the columns. The opening in the northwestern corner of the naos is linked to a staircase leading to the courtyard. Immediately above the opening there is a second segmented arched aperture that probably provided access to a wooden ambon in the west of the naos. On the axis of the southern wall at the upper level there is a rounded arched window

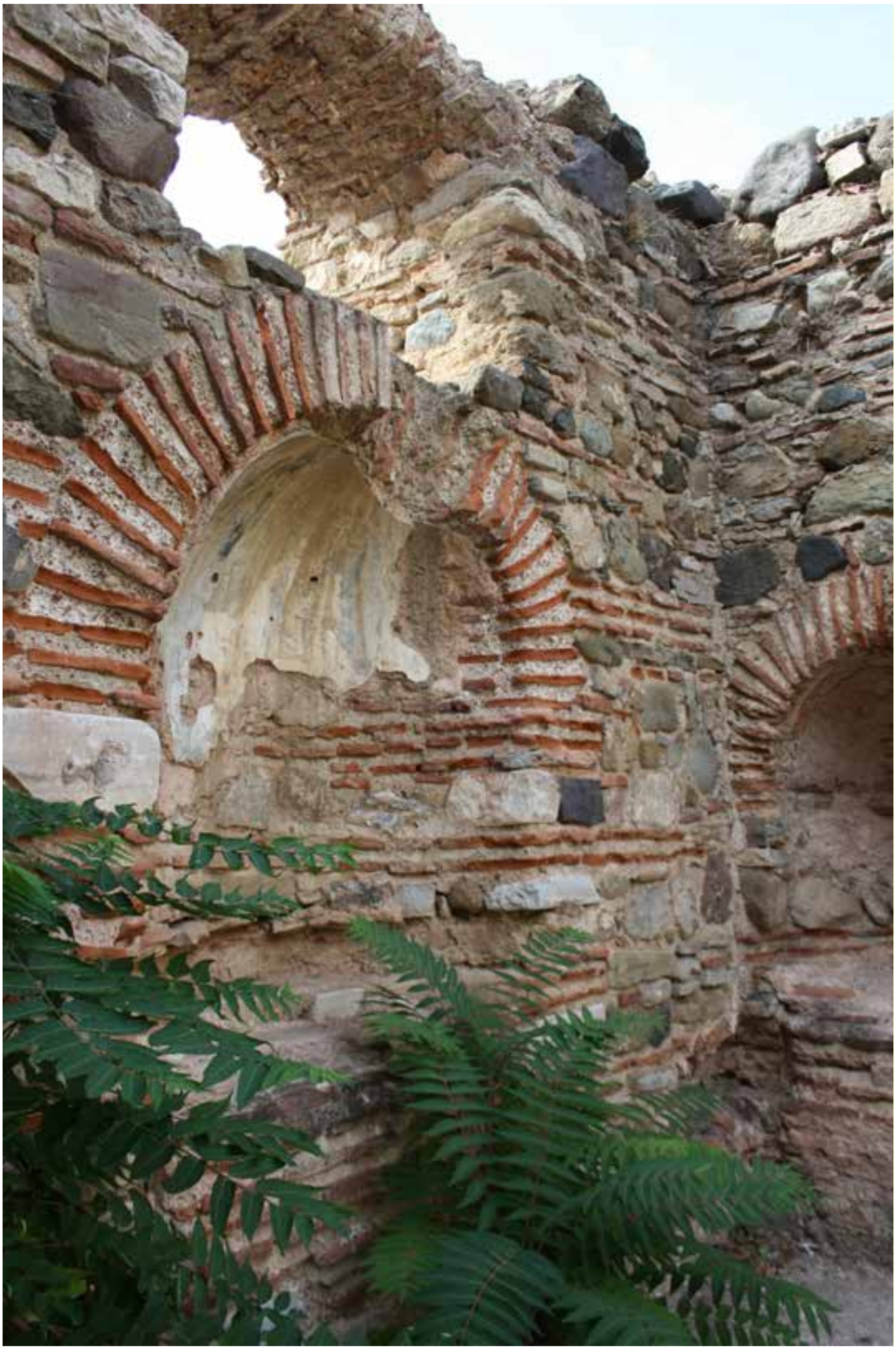


and segmented arched windows on either side. At the lower level on the wall axis, there is a rectangular frame with profiled molding.

In the east, the semi-circular apse has a twin window with rounded arches divided into two by a marble column on the axis. The square stone with the profile of an engaged column, discovered at a level lower than the bema in the center of the apse during excavations in the apse area is probably part of the remains of the original altar.

The section entered through the main wall of the building that is offset to the south from the main axis is asymmetric due to its being built in four different periods. This section, which we may call the narthex, is entered by a stone-jambed, arched doorway with two window openings on either side. A dome with a diameter of 3.5 m roofs the central square space with pendentives as transition elements. The dome rises atop four columns and is divided into eight by thick ribs. Within each section there are eight rounded arched windows narrowing toward the exterior. The central space has different depths to the north and south. The northern wall contains two niches formed out of three columns linked by arches. The southern wall has traces of an arched window on the axis that was later bricked up.

The structural complex situated on a slope close to the sea and surrounded by roads, has an impressive external appearance due to its high walls and double dome. Not only is access possible from the southern end of the western external wall through a door with a marble jamb, keystone and inscription above it, but there are also entrance doors to the chapel courtyard on both sides of the church in the northern and southern



Church of Taxiarchis
Mudanya county, Kumyaka village

walls. The eastern walls of the structure near the coast rise in levels towards the west. The external wall of the apse projects outward and has three broken surfaces. Adjacent to the northeastern external wall of the apse is a square cell accessible from the interior and with a window facing east. On the northern and southern external walls of the main church there are traces of the chapel's brick arched stone walls. The arched door of the western entrance is understood to have windows on either side. North of the entrance courtyard there is a door providing passage to a rectangular room. A stepped brick masonry technique has been used in the eave of the building. The domes have a polygonal external appearance.

There are cross motifs on the capitals of the columns in the northern walls of the naos and narthex, as well as impost capitals with, low-relief monograms. The frescos within the structure are decorations added to the church in later periods. Each pendentive in the naos depicts a Bible author, with six medallions each displaying the figure of a different saint upon the vaults. The pendentives in the narthex yet again depict the authors of the Bible, while the niches between columns in the northern wall depict the archangels Michael and Gabriel (Karacan, 2009, 47-50).

PRESENT CONDITION

The church contains different additions from the 19th century, without having lost the characteristics of its original layout.

With walls of irregular brick and rubble stone occasionally contain spolia. Though traces of the thick straw-plaster and paint applied on to the brick-dust lime plaster are observed on the brick-stone internal walls, it has fallen off in most places.

The mortar in the brick arches has disintegrated and lost its binding ability. There is plant growth in the walls. The frescos have faded, with only the main lines and linear features discernible. There is a longitudinal and deep crack in the semi-dome of the apse. The majority of the windows in the church have been closed off, with only the arch and jamb of the entrance door in the façade remaining. One of the upper windows in the southern wall has been bricked up. Both of the windows in the apse have also been bricked up, with rectangular marble slabs with wing motifs (probably part of angel figures) projecting towards the interior.

With a brief information panel in place, the structure is close to the main road and accessible by roads on three sides. In the part of the village close to the coast, it is alone and not surrounded by any other structures. There are no visitors apart from those who already know about the place.

RISK ASSESSMENT AND RECOMMENDATIONS

The church carries the traces of eight different periods, with the construction techniques of different eras from the Byzantine period up to the 19th century used within it (Karacan, 2009, 47-50). A feature that increases the importance of this structure is that it preserved its religious and social influence and significance for centuries.

The structure is open to human depredation, and also susceptible to earthquakes. The church is known as the world's third oldest Orthodox church and additions made to it from the 8th century up to the 19th century emphasize its importance. Archaeological research and excavation of the church and its surroundings must be undertaken to obtain new information regarding this structure, and a preservation as well as restoration project must be prepared and implemented.

CHURCH OF ZOODOCHOS PIGI | ZOODOKOU PIGE

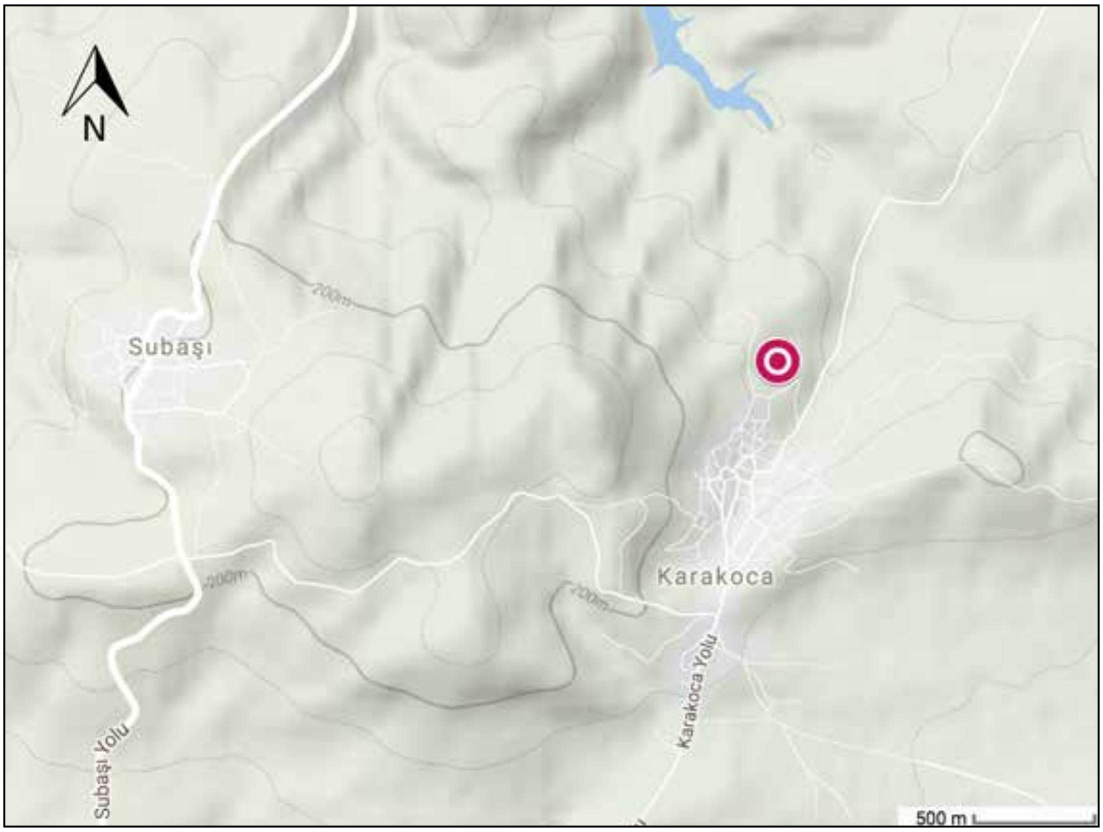
Location: Karacabey county, Karakoca neighborhood	
Period/year of construction: 1847	**GPS:** 40°16’08.7”N 28°33’52.5”E
Present function: Not in use	**Ownership status:** Private property
Date and number of registry: Not available	

Inci Türkoğlu

HISTORY

Currently in ruins, Otüken et al. (1986, 384) described the church as the Church of Zoodochos Pigi (Zoodokou Pige) built in 1847 during their investigations in 1983. The structure was named Zoodochos Pigi meaning “life-giving spring” due to the spring immediately northwest of the building. Used by Greeks until the Turkish-Greek population exchange in 1924, the structure later fell into ruin.





ARCHITECTURE

The single-nave structure with a rectangular plan located on ground sloping from south to north has a semi-circular apse in the east, projecting externally and internally. Internally the walls are rubble stone and lime mortar with wooden beams at equal intervals, though only empty spaces remain today in place of the wooden elements. Externally the walls are alternations of two rows of stone and two rows of brick. While large pieces of local cut stone has been used on the lower levels and corners, smaller pitch-faced stone and rubble stone has been used for the upper levels. There are traces of plaster on the northern façade. Marble spolia observed occasionally.

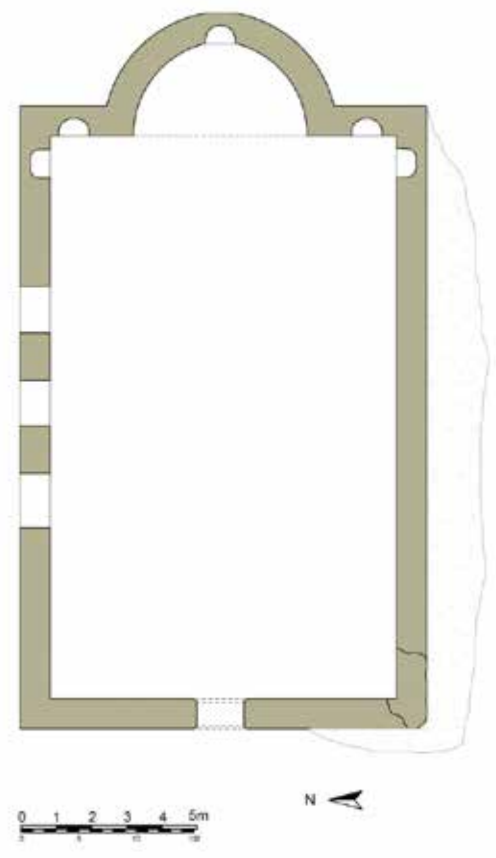
The only entrance is in the center of the western façade. A profiled molding upon the alternating wall course highlights the entrance. A block outside the door contains a cross motif above a globe (globus cruciger). The interior of the apse in the east contains three niches, with the central one concave and the other two rectangular. There are also two concave niches each with rounded brick arches in the northeast and southeastern corners. Traces of frescos may be seen on the internal face of the niche in the northeast corner; its details, however, are not discernible. In the center of the northern and southern façades, there are triple windows expanding toward the interior. These windows, which appear rectangular from the exterior, are located within large niches with rounded arches. The church probably had a double-sloped gable roof.

PRESENT CONDITION

The structure is neglected and in ruins. Currently no detail relating to the internal organization of the structure is discernible. Trees are growing inside, outside and on the southern wall of the space. There are numerous pits dug by treasure hunters' pits and serious destruction is observed. Rubble has been dumped inside the structure and there are holes in the walls. There is no trace







of the roof, with the walls collapsed down to the level of the window arches. The southern wall is acutely destroyed. The structure has been badly damaged by vandalism.

RISK ASSESSMENT AND RECOMMENDATIONS

As the structure has been seriously affected by vandalism, if precautions are not taken it is clear that it will become a pile of stones within a few years. There is no trace of the Greek cemetery mentioned as being located to its northwest. Excavation for research as well as preservation work may allow the structure to become a visitor site, though an information panel is also necessary. It is stated that a significant number of visitors have come here from Greece in recent years. Surrounded by ancient oak trees and greenery, the area may be appropriate as a picnic area. If a project combining the village and this picnic area is prepared, it would also contribute to awareness regarding cultural heritage among the locals.

MONASTERY OF SAINT IOANNES THEOLOGOS PELEKITIS | AGIOS IOANNIS THEOLOGOS PELEKITIS

Location: Mudanya county, Tirilye town, Deniz çiftliği locale	
Period/year of construction: 8th century (709)	**GPS:** 40°23'22.2"N 28°45'11.6"E
Present function: Not in use	**Ownership status:** Private property
Date and number of registry: Bursa KTVKBK 05.05.2006-1427	

Alin Pontioğlu

HISTORY

Known as Agios Ioannis by the locals, referred to as the Monastery of Saint Ioannis Theologos (Agios Ioannis Theologos Pelekitis) in sources, the structure is located in a private olive grove on the coast 3 km west of Trigleia (Tirilye). Frequently mentioned in Byzantine sources, the monastery is known from the biographies of priests living here and other historic sources (Pekak, 1995, 291).





Based on the life stories of the hegumen (head of the monastery), researchers have determined 709 to be the date of the construction of the monastery. Sources prove the presence of the monastery in the 8th century. The first piece of information and drawings relating to this monastery after the Byzantine period were provided by Dr. Covel, who visited the region in 1676 (Pekak, 1995, 292). It was destroyed by the earthquake of 1855 and a short time after its restoration burned down in 1880 (Pekak, 1995, 293). After this fire the monastery was repaired again and brought under the direction of the seminary on Heybeliada. In the 19th century there were priests' rooms around the church and an inscription with the date 1856 above the entrance to the church (Pekak, 1995, 293).

ARCHITECTURE

The Monastery of Saint Ioannes Theologos Pelekitis comprises the church and buildings around it. The monastery is based on a plan that unfolds around the church. The remains of the walls of other structures around the church are currently visible.

The church has an advanced Greek cross-in-square plan. In the east there is an apse rounded in the interior and exterior. The west contains a narthex. When the material and the technique used in the construction of the walls are examined, the traces of at least two different periods are visible. The masonry style in sections in the east which belong to the Byzantine period and remains of the northwestern corner arch date the church to the 10th century. The foundation of the southern main wall belongs to this first structure as well. As mentioned in the inscription, the western section of the church was built in 1856 (Kaya, 2015, 318).

Within the structure, immediately in front of the apse there is an altar section with equal-sized rounded arched openings allowing access to pastophoria on the northern and southern sides. The altar area is covered by a barrel vault



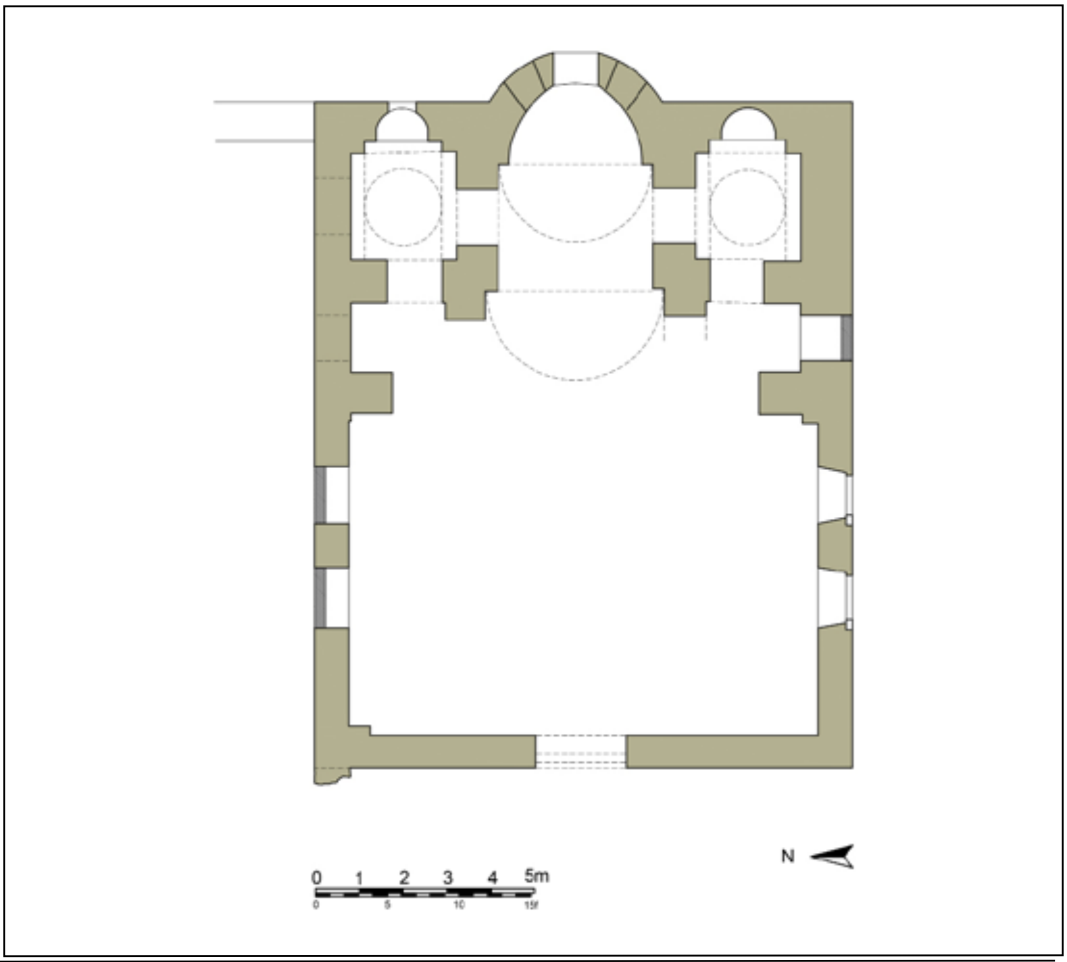
with a section indicating that it continued to the west. There is one window on the central axis of the apse and a window each on either side, adding up to a total of three. At the place where the semi-dome of the apse begins, there is a horizontal profiled molding that encircles the altar and apse. The thick pillars supporting the openings to the northern and southern pastophoria are noteworthy.

The pastophoria rooms with square plans and pendentive domes each contain an internally rounded, externally flat apsidiole on their eastern walls. The western walls of the pastophoria each contain a round-arched doorway that is slightly off axis and opens onto corner rooms. The corner rooms have rectangular plans and are on a north-south orientation. They are of equal size and covered by semi-circular domes with pendentives. Both of the corner rooms have traces of arched doorways in their main body walls.

The northern wall of the naos contains traces of two windows and an arched door. There are horizontal wooden beams at different levels of the rubble stone and brick alternations in the walls with careless workmanship. The almost square windows have flat wooden beams above them and have been closed off with stones from the outside. The southern wall is symmetrical to the northern one. The remaining interior walls in the naos have horizontal wooden beams at five different levels. On the axis of the western wall, there is a round-arched doorway (with its arch made out of brick). Above the door at the upper level there is a window with a brick rounded arched on the axis.

The northern exterior wall contains traces of a door and arches on its eastern and western sides, as well as different patterns of stone and brick masonry, suggesting the presence of a room that no longer exists. The two windows on this façade are part of a wall from a different period.

On the western wall there is an arched doorway on the central axis (which probably had an inscription above it) with a window on the



upper level. A notable detail is the cross shape formed out of brick pieces in the wall above the door. At regular intervals between the door and window, square wooden beam holes are visible. The northern corner of the western wall contains a broken piece of wall and the curve of a brick arch. The trace of this curve and beam posts indicate the presence of a narthex section that has not survived.

The corners of the southern façade include decorative alternations of cut stone and marble. The two window openings in the wall have jambs of solid marble. The inner upper corners of the windows are decorated with profiled horizontal marble pieces.

The material of the eastern façade is cut stone, brick and mortar. The only dynamism on the exterior of this façade is the semi-circular projection of the apse. There are marble moldings at two different levels in the main walls. Up to the molding at 2.75 m, there are cut stone and brick alternations. The arches, vaults and domes are made of brick only, with the arches of windows and doors created by a double row of bricks and mortar with brick fragments and lime. In some sections of the upper molding, the lower face is richly decorated. A molding similar to that around the apse is observed in the western façades of the corner rooms. Decorations dated to the Early Byzantine period include geometric and vegetal patterns and embossed crosses (Pekak, 1995, 295).



Monastery of Saint Ioannes Theologos Pelekitis
Mudanya county, Tirilye town, Deniz çiftliği locale

PRESENT CONDITION

The remains of the monastery which lies opposite the Imralı (Kalolimno) Island are accessible by two routes from Tirilye: the first is a path branching to the right from the road linking the town to the Eşkel dock, while the second is by sea. There are no direction or information panels concerning the church.

Currently unmaintained, the church has a Greek



cross-in-square plan that is still discernible. There are only traces of a narthex on the western outer wall and the room accessed through the northern wall is no longer present. The roof of the church is gone, and the interior is filled with soil. A fig tree is growing in the northern wall causing damage. Apart from the central window in the apse, all the windows have been bricked up. Some of the wooden beams in the walls are rotting and decaying. The brick arch of the window above the door in the western wall is broken. Some of the interior moldings in the east have broken and fallen off.

There is abrasion of stone and brick material, and the mortar has lost its binding ability. The mortar is completely missing from the upper levels of the walls. Due to natural forces and illegal excavations, the architectural characteristics of the structure are being rapidly destroyed.

RISK ASSESSMENT AND RECOMMENDATIONS

Tirilye was an important religious center in the Byzantine period, housing the Monastery of Saint Ioannes Theologos Pelekitis. One of the serious topics of discussion regarding Byzantine architecture is the origin of the Greek cross-in-square plan and its first application. This monastery church is important as it may shed light on this issue. The monastery is important enough to merit monographic research (Pekak, 1995, 296). The church is rapidly decaying and its architectural fabric requires emergency preservation measures. Natural forces, along with vandalism and the use of the monastery area as a stable, have caused destruction. Understanding the structures around the church requires Archaeological excavation. Existing architectural projects of the site must be updated and work begun on the church, along with the placement of direction and information panels in the area.

CHURCH OF SAINT AVERKIOS | AGIOS AVERKIOS

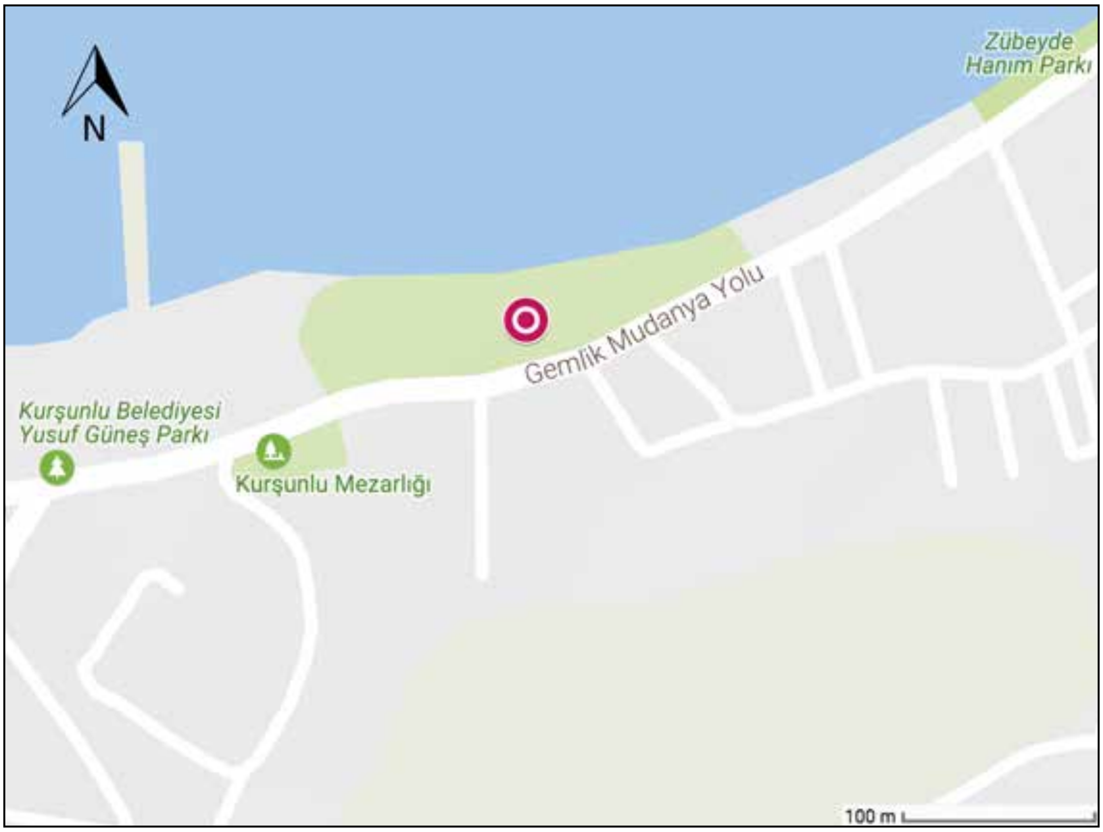
Location: Gemlik county, Kurşunlu neighborhood, Çatal locale	
Period/year of construction: 12th century	**GPS:** 40°21'42.5"N 29°01'35.0"E
Present function: Not in use	**Ownership status:** State Treasury
Date and number of registry: 24.06.1988-43	

Ayşegül Ozer

HISTORY

Located on the coast along the Gemlik-Mudanya road in Kurşunlu, Gemlik, Bursa, the church was built as the Catholicon of Elegmi Monastery. Though there is no definite information about the construction year, Mango and Ousterhout have dated the building to the 12th century, built in the time of Komnenos (Mango, 1968, 172;





Ousterhout, 1987, 32). The Elegmi Monastery, of which the structure is part, dates back to an earlier period. Mango has listed a variety of sources mentioning the monastery that date back to the beginning of the 9th century, and one from the year 961 even gives the name of the Elegmi Monastery itself (Mango, 1968, 175). In 1306, the region came under Ottoman administration. In 1652 Patriarch Paisos I accorded the monastery stauropegic (directly under the patriarch) status (Mango, 1968, 176). In the 19th century, the name Saint Averkios (Agios Averkios) Monastery (το Καθολικό της Μονής του Αγίου Αβερκίου) was used (Mango, 1968, 173). Mango (1968, 173) stated that the name change may have been the result of the monastery being abandoned for a period after its transition to Ottoman administration before being revitalized under a different name.

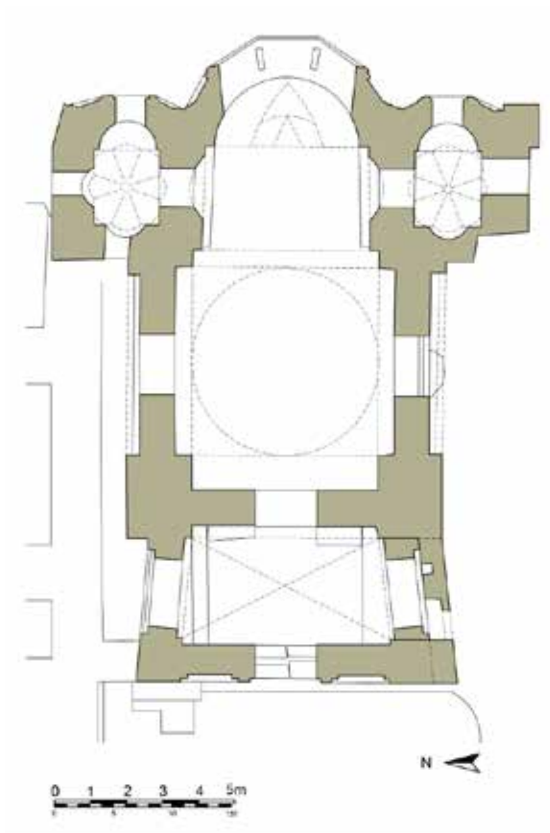
ARCHITECTURE

The Church of Saint Averkios is a domed structure with an approximate cross-plan located on an east-west orientation. The naos is bounded by the narthex in the west, and by the bema and externally projecting pastophoria in the east. The square-plan naos is expanded by four arches that are symmetric to the axes. This has caused the plan to be described as single-naved in some sources (Mango, 1968, 170; Otüken, 1986,77). However, Ousterhout has called this special situation an atrophied Greek cross, which has also been identified in other 12th century churches such as Chora (Kariye), Djurjevi Stupodi and Studenica (Ousterhout, 1987, 32).

The church is a masonry structure, with a load-bearing system designed as extending around the nearly 5 m wide central dome, its arches and buttresses. In spite of later interventions to the symmetric design of the load-bearing system,



Church of Saint Averkios
Gemlik county, Kurşunlu neighborhood, Çatal locale



it is still discernible at present. The walls are of pitch-faced stone, rubble stone, brick and occasional marble pieces laid in alternating patterns. Sections built with a brick technique used in the 11th and 12th centuries are common in the structure. The mortar thickness is nearly 2 cm, with single layer stone and single layer brick alternations as well as bands of three or more bricks identified at certain intervals. Based on these characteristics, Mango (1968, 172) has stated there is little doubt that the structure belonged to the Komnenos period. In the upper section of the walls, repeating square shaped cavities are seen. These are considered to belong to hidden wooden beams that have not survived. The dome, arches and pendentives are all brick-laid. The semi-dome covering the apse has been built out of horizontal and diagonally laid bricks forming a sectioned pattern. Khorasan mortar with brick fragments has been used as binding for the walls. Lime-based plaster is used in the plastered surfaces in the interior. There is a stone molding in the walls of the naos and apse as a transitional element to the vault. Stone paving may be seen in surviving parts of the flooring.

The narthex has an isosceles trapezoidal plan in a north-south direction and is covered by a cross vault in the original plan. The southern wall added to the narthex later does not disrupt this plan. The building is entered through doors in the western and northern sides. There is a collapsed section of the southern wall reinforced during repairs. The door in the eastern wall of the narthex leads to the naos.



The naos has an almost square plan. The buttresses in the corners carry arches and expand the naos on four sides. The transition between the buttresses and dome roof is provided by pendentives. The doors in the axes of the eastern and western walls open to the exterior. The opus sectile flooring in the naos was not identified during our investigations in 2010 (Tunay et al., 1998, 65).
East of the naos is the bema section, and it has an isosceles trapezoidal plan like the narthex. A difference in the floor level between the naos and the bema is perceived. On the upper level of the transition from the narthex to the bema, there are two symmetrical niches that may be the location where the templon used to be fixed to the wall. The bema is covered with a barrel vault. On the central axis of the eastern wall of the building there is an internally semi-circular and externally pentagonal apse. There are two rounded niches located symmetrically on the northern and southern walls in the bema. The doors within these niches allow access to the pastophoria.
There are three window openings with one on the central axis in the eastern portion of the apse. Their marble frames have not survived.
The pastophoria are covered with almost rectangular, ribbed domes. These comprise eight slices and have an elliptical plan. Ousterhout (1999, 231) gives these domes in Saint Averkios as an example in stating that this system may be applied in an elliptic plan without requiring a central point. The southern, northern and western walls of the pastophoria contain rounded niches. In the eastern walls, there are internally rounded, externally three-sided apsidioles (Otüken et al., 1986, 77). There are windows on the axes of the apsidioles.
The western façade of the church may be examined in two sections, the narthex and the naos. The narthex has an arched doorway on the central axis. The arch of the door has not survived. On two sides of this entrance are rectangular niches with rounded arches. At the upper level, the wall is surrounded by a double-stepped arch which enclosed the arm of the

cross. Within this arch there are three windows with two-stepped rounded arches, and the window on the central axis is larger.
At ground level on the northern façade of the structure there is an arched door. This door with a rounded arch has cavities on two sides at the level of the feet of the arch. These cavities may belong to lost lintel elements. The upper level of the arm of the cross is similar to the western façade, only the larger window on the central axis has been bricked up. In the narthex section of the façade there is a three-step rounded arch above the entrance. The eastern section of the façade forms a prothesis projection. There is a window with a rounded arch on the northern wall of the prothesis and two small windows at vault level.
The eastern façade is comprised of the apse on its central axis, the blind arch lintel of the arm of the cross and the cornered projections of the prothesis. The lower sections of the apse's semi-dome vault are collapsed in places, and the lower parts of the arch and frames have not survived. As observed in the images in Mango's paper, the upper section of the frames contains horizontal teeth in three levels, while the lintels have cross shaped decorations. Mango (1968, 170) has stated that these elements may belong to an earlier period. The exterior of the apse is polygonal, like that of the prothesis The northern and southern faces of these polygons have rounded arched rectangular niches with two levels, which follow the level of the arches in the apse. At the upper level of these niches there is a second row of similar niches on the wall axis between the apse eave and the large arches. The niches have double-stepped arches. The prothesis façades have similar pattern to that of the apse, with double-stepped rounded arched windows on the central axis, and niches of the same shape and size on the north and southward facing sections of the wall.
The naos section of the southern façade has a pattern symmetrical to that of the north; however, the central and right windows in the arch forming the cross have been closed off. In the prothesis section there is a rounded arched window, as on the southern façade.

The arches expanding the naos form a cross plan at the upper level. The western arm of this cross is longer. Though believed to have been originally roofed with lead (Kleonimos and Papadopoulos, 1867, 152), all of the roof material is currently lost.

PRESENT CONDITION

The church and structures belonging to the monastery are bounded by the Gemlik-Mudanya road to the south, by the Marmara Sea to the north, by residential structures and gardens to the west and by a lot containing a variety of inappropriate structures to the east. Currently not in use, the structure and remains of the monastery complex are surrounded by a fence. It is known that the whole structure was covered in frescos in 1956 (Mango, 1968, 172); however, currently very little of this is left. Many of the remains documented by Mango's photographs in 1968 no longer exist. An examination in 2010 revealed that the roof of the narthex was about to collapse. In 2015 the Ministry of Culture completed partial repairs to the structure, with excavations in areas belonging to the monastery; however the original brick material from the collapsed section of narthex has been taken away from the site. The dome of the building has not survived, with part of the vault covering the narthex also destroyed. There is surface and material loss in many parts of the structure. The fill between the rubble stone used later on to close off the window openings has deteriorated in various places. There is dense plant cover on the vaults, pendentives and wall surfaces.

Church of Saint Averkios
Gemlik county, Kurşunlu neighborhood, Çatal locale





RISK ASSESSMENT AND RECOMMENDATIONS

Restoration work carried out in 2015 included completing the reinforcement of ruined sections in the structure. However, no precautions were taken to prevent the collapse of the dome of the apse, which has no load-bearing system remaining and only insufficient pillars placed for support. There are also no precautions taken regarding insulation or water drainage in the structure, considering the central dome and roof covering are lost. The vaults, domes, wall sections, and interior of the structure are open to all types of precipitation and damage. If precautionary measures are not taken soon, factors such as the separation of certain parts, the loss of material, etc. along with the extensive plant cover will cause severe damage in a short time period. Additionally, the remains revealed by excavation efforts must be protected from rain, and water drainage must be ensured. The structural remains and ground pits are open and unprotected. As a result, it is necessary to immediately build a temporary cover for the remains of the monastery to be protected from rain. After a comprehensive restitution and restoration project to prevent future damage the lost parts of the structure may be rebuilt and the building used as a museum. The inappropriately-used eastern lot should be expropriated for public use, and may be made part of the museum. The Monastery of Saint Averkios and catholicon, which is an important assemblage of Byzantine structures, must be opened to visitors in order to contribute to the promotion of the region as well as Turkey, allowing this cultural heritage to be passed on to future generations.

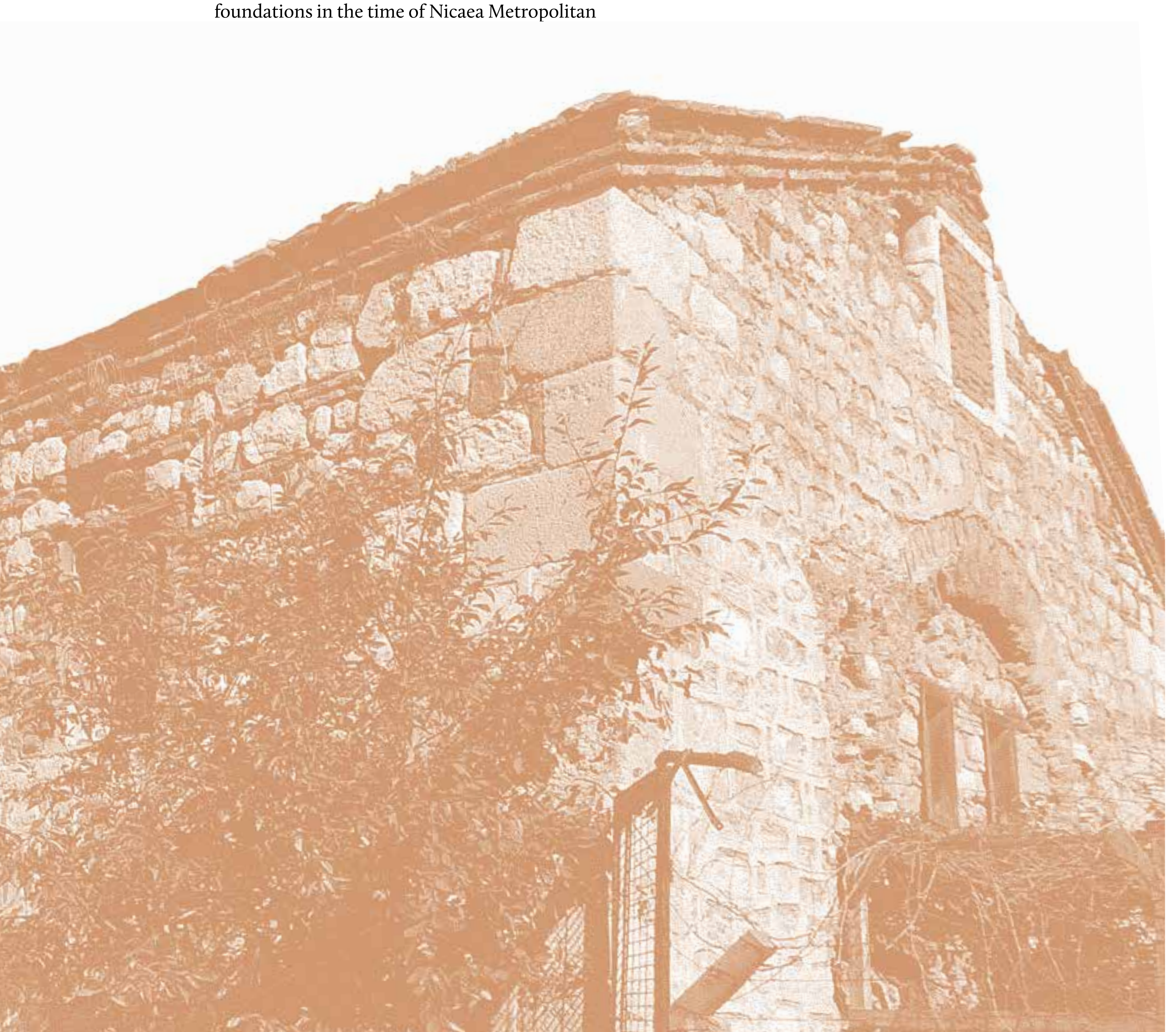
CHURCH OF ARCHISTRATIGOS MICHAEL | MIHAIL ARHISTRATIGOS

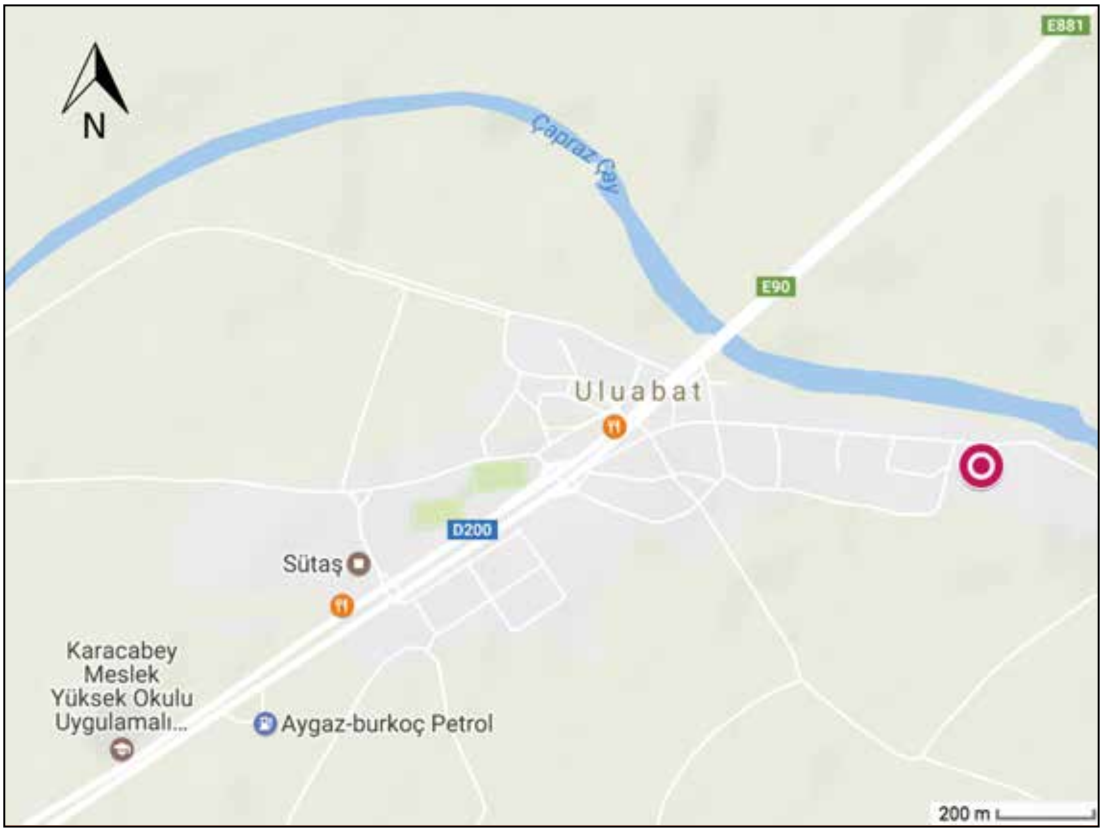
Location: Karacabey county, Uluabat village	
Period/year of construction: 1843	**GPS:** 40°12'12.2"N 28°26'21.2"E
Present function: Not in use	**Ownership status:** Private property
Date and number of registry: Registered	

Banu Pekol

HISTORY

According to an inscription on the western façade, "This magnificent church in the name of Archistratigos Michael was rebuilt from its foundations in the time of Nicaea Metropolitan Orthodox Christians from Mikhaliç part of Leibadokhoria and foreign benefactors. Year 1843 September."





The inhabitants of Uluabat (previously named Lopadion) have stated that the Church of Archistratigos Michael (Mihail Arhistratigos) was used as a house in the 1950s and was abandoned after 15-20 years of use (Karacan, 2009, 32).

ARCHITECTURE

The Church of Archistratigos Michael is a masonry structure with a rectangular plan and an east-west orientation. The interior is 7.85x14.62 m, with the wall thickness varying between 85 and 106 cm. There is an apse projecting externally on the east. On both sides of the apse and in the eastern corners of the northern and southern walls there are semi-circular niches with rounded arches on the lower level.

The only entrance to the structure is in the center of the western façade. The door has a round arched, marble jamb. There is the inscription explained above, over the door. The wooden beam above the inscription extends across the western façade.

There is a rectangular window with a stone jamb below the eaves and on the central axis of both the eastern and western façades. On the northern and southern façades there are five windows with similar design. The three central windows are taller longer than the others and have rounded arches with stone jambs and keystones. Above the stone jambs of these windows there is a brick arch. The two smaller windows on either side no longer retain their original form; however, traces indicate they were at a higher level than the central ones and had rectangular shape.

The wooden gable roof of the church is covered with clay tiles. There is an eave cornice of four rows of bricks below the roof that encircles the whole structure. The apse has not survived; however, traces on the western façade create the impression that its roof was also gabled.



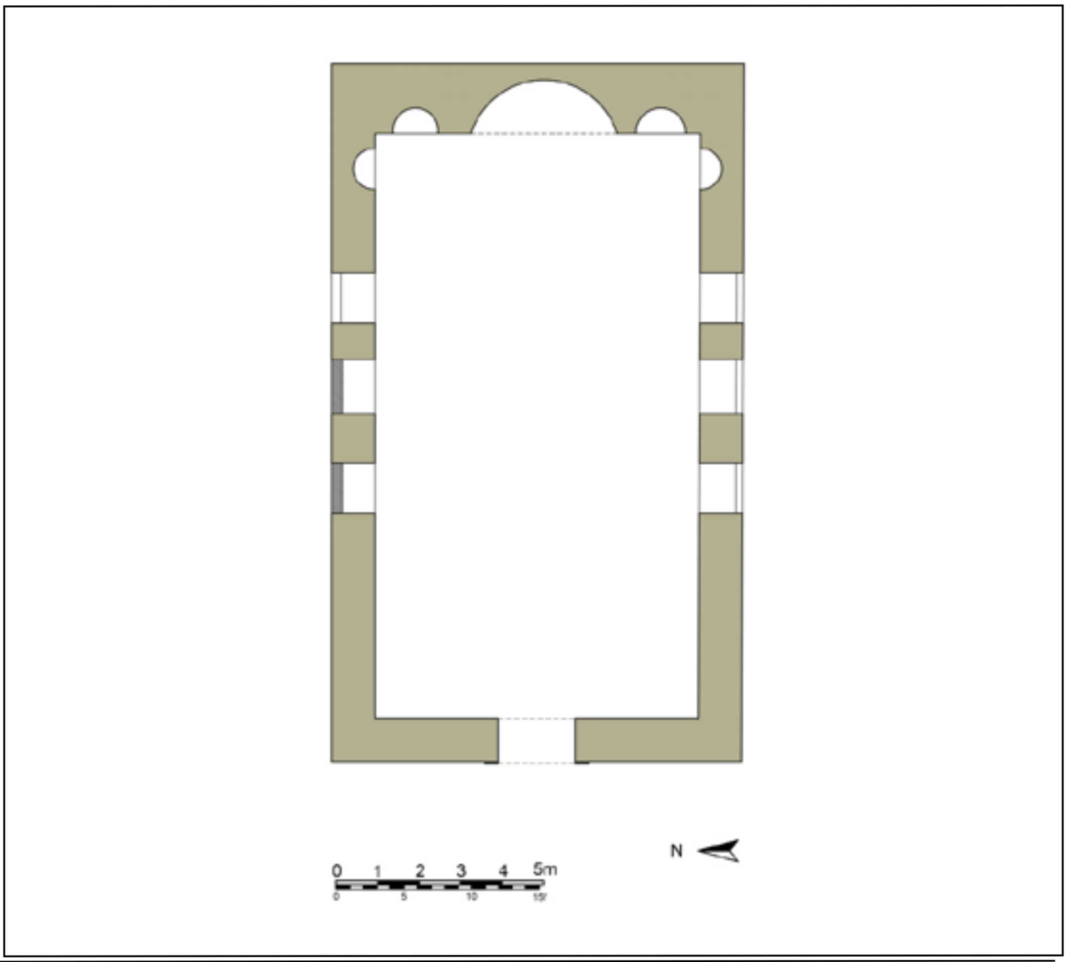
The walls are of pitch-faced stone and brick, with brick rows observed at different intervals. Large, smooth-cut stone has been used in the corners. The eastern, southern and northern external façades are currently unplastered, and while the lower level of the western façade is plastered, this plaster is not original. The interior of the structure is plastered; however, it is understood that this plaster was applied after the church lost its original function, with the same plaster observed on later additions.

With plain and undecorated architecture, the most attractive part of the structure is the stone jamb and inscription above the door. The inscription has eight lines, and is on a 32x80 cm rectangular marble slab.

The embossed representation of Michael seen on the façade in 1910 is currently not present (Hasluck, 1910, 79). There is a cross embossing on a rectangular stone on the northern side of the window at the upper level in the apse. Currently there is a cavity of the same size on the southern side of this window, giving rise to the impression that a similar embossed stone was located here and removed at one point. On the northern corner of the same façade, at the level of the roof there is another stone with cross embossing. Due to destruction within the structure, no interior decorative elements survive.

PRESENT CONDITION

The church is within a garden that is private property, partly surrounded by barbed wire. Additional sections have been built in the interior, as the church was used as a house in the 1950s. After being used as a house for 15-20 years, the church was abandoned with no further maintenance (Yıldız, 2014, 32). During its use as a house, a wall was added in an east-west direction almost right on the axis. Sections were added with brick-filled wooden frame system and adobe brick during this process. These sections, as well as the hearth of the house and flooring are currently in ruins.



The entrance door of the church was filled in and closed off, with the marble jamb broken and very little of it remaining. On the southern side of the original door, the wall was broken to create a later entrance. The apse projection was completely demolished, with the opening filled in with rubble stone and space for a door and two windows left open in this fill. Currently the brick arch of the apse is observed from the eastern external façade. Mortar pointing using inappropriate material has been attempted the eastern and southern façades.

The stone arches of the round-arched windows on the north and south have been removed, with an original arch remaining only in the one closest to the eastern side. The jambs on the sides partly remain. The second window from the east on the southern wall has been completely bricked up, with the first, third and fourth windows filled in with rubble, concrete blocks and pieces of original stone jambs to reduce the size of these openings. All windows in the northern wall have also been filled in with rubble, concrete blocks and pieces of original stone jambs for the same purpose. None of the windows contain glass, with the iron grills remaining in some.

More than half of the roof of the church as well as the later interior additions has collapsed, with all of these now filling the floor. Deep pits dug by treasure hunters are also visible. Fig trees are growing in the interior damaging the foundations. Due to precipitation, the plaster is flaking, surface erosion is observed and moss grows due to dampness.



Church of Archistratigos Michael
Karacabey county, Uluabat village

RISK ASSESSMENT AND RECOMMENDATIONS

The plan and spatial characteristics of the Church of Archistratigos Michael, which has been partially researched but not excavated, may still be discerned, even though the structure has undergone many changes. The inscription increases its importance in terms of heritage. However, as the church is abandoned and unlocked, it is not maintained and its structural state poses a serious threat. As entrance to the structure is not controlled, it



is open to vandalism. Illegal excavations within the building with the aim of finding treasure have caused destruction to the flooring. The greatest danger to the building at the moment is the risk of increased destruction due to natural causes or human depredation. Snow and rain entering through damaged portions of the roof have increased the dampness problem within, causing damage to structural material. The structure is in the process of collapsing and, as all of its architectural elements are open to the effects of the wind and rain, its rate of destruction is rapidly increasing. The church has no information panel and no visitors other than those who already know about it.

Environmental as well as human factors endangering the structure should be brought under control with entrance from the doors and windows prevented and roof repairs made using material and techniques appropriate to the original. Additionally, all later additions and sections in the structure should be cleaned and cleared out, and the walls repaired and reinforced. The foundations of the apse should be determined by excavations to the east of the structure, to obtain information about its original shape. The apse may be rebuilt on condition that appropriate material and methods are used.

The church should be given a function that benefits the villagers but does not harm the original texture in order to ensure both its maintenance and use. Directional signs and an information panel should be placed to bring cultural tourism to the structure, which is situated close to the main road.

CHURCH OF SAINT GEORGE | SURP KEVORK

Location: Orhangazi county, Yenigürle neighborhood, Köyiçi locale	
Period/year of construction: Late 19th – early 20th century	**GPS:** 40°24'30.3"N 29°18'37.5"E
Present function: Not in use	**Ownership status:** Orhangazi Municipality
Date and number of registry: Registered	

Alin Pontioğlu

HISTORY

The early 20th century Armenian settlement of on the southwest coast of Iznik Lake is currently home to migrants. Currently, a group of people has built illegal housing in the courtyard of the Church of Saint George (Surp Kevork) and is living there.

ARCHITECTURE

The layout of the 19th century Armenian Church of Saint George may be described as a cross plan basilica with three naves within a rectangular plan with spaces on both sides, commonly observed in this period.





Built of masonry, the church is composed of cut stone walls on the lower level with pitch-faced plaster fill and occasional brick rows above. The walls are plastered in the interior. The roof of the structure has not survived, but based on the broad rectangular plan of the interior of the church, it was probably vaulted and supported by pillars. The apse and apsidioles on both sides in the east have semi-domes. The apse is semi-circular from the interior and exterior.

The internal dimensions of the naos are 29.9x13.0 m. The semi-circular apse on the main axis of the eastern wall and apsidioles on either side allow for an integral perception of the entire interior. The height of the apsidioles is 5.7 m, while that of the apse reaches 8.35 m. There is a cut stone wall separating the southern apsidiole from the apse. The floor of the apsidiole has a bema raised three steps above the floor level.

There are traces of a transition door to a chapel or baptismal font adjacent to the northern wall. There are brick arched doors in the southern wall, symmetrically placed to the door and arched window in the northern wall. On the upper level of the southern wall, continuing toward the west, there is an opening (probably the entrance to a gallery floor). The traces on the floor of sections of the southern wall that have not survived can be paired with the current vertical sections on the northern wall.

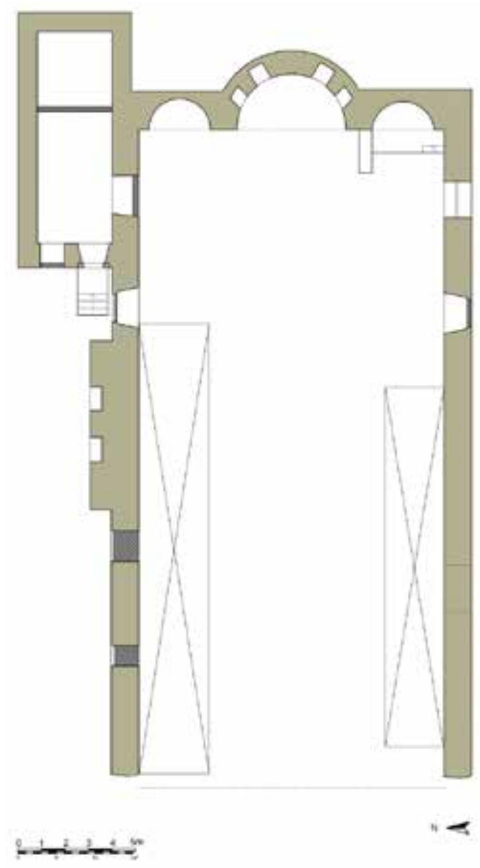
The northern wall contains a total of five window openings. Two of these are in projections, adding movement to the exterior. The other two windows are right and left of these projections; these have brick arches, stone jambs and iron grills. The remaining window in the west of the northern wall is at a lower level compared to the others. The alternating pattern of stone and brick in the wall has been plastered, preserving the appearance of stone.

The chapel to the north of the main church is accessed by a landing with four steps. The



Church of Saint George
Orhangazi county, Yenigürle neighborhood, Köyiçi locale

western external wall of the chapel has a stone-jamb door with a brick arch and a window with similar characteristics. The southern wall of the chapel has an arched door allowing access to the main church. Immediately beside the door a wooden staircase leads upwards. The fact that the main wall was completed with thick brick in this section indicates that it was constructed more recently. With plastered internal walls, this rectangular space has been renovated with a roof of poor quality; no information may therefore be obtained about the original roof.



There are no decorative elements on the remaining walls of the structure though it is observed that the cut stone at the rim of the semi-dome of the apse has a curved shape. Above the projection on the northern wall, the stone jambs of the window are grooved and profiled.

PRESENT CONDITION

The plan is discernible and the spatial characteristics distinguishable. Apart from the eastern wall, the door and window openings and iron grills in the windows, the original characteristics have been destroyed. The western wall is completely gone. The arched window in the northern wall has been partially bricked up, and two windows with projecting stone jambs closed off and broken. The southern wall cannot be accessed at present due to other constructions. The door allowing access to the main church from the southern wall of the chapel is closed off. There is plant cover on the remaining walls. The mortar has disintegrated and efflorescence is observed on the wall surfaces. The structure is in bad condition with later annexes and collapsed sections.

There is no information panel for the church in the village square or close to the main road.



RISK ASSESSMENT AND RECOMMENDATIONS

Most of the original elements of the building has been destroyed, and the structure is left open to wind, rain and human destruction all the while being in a weak structural condition. The destruction caused by the illegal structures built within the church is also quite serious. Initially, rehabilitation studies must be conducted to



remove all the later structures from within and around the church, and those living inside it should be moved to a better environment. The necessary survey, restitution and preservation projects should be prepared, and the parts remaining standing should be reinforced and protected. The church area must be reorganized and an information panel explaining its history must be installed.

CHURCH OF ARHANGELOS MICHAEL | MIHAIL ARHANGELOS

Location: Karacabey county, Eskikaraağaç village	
Period/year of construction: Not known	**GPS:** 40°11'10.9"N 28°36'50.4"E
Present function: Not in use	**Ownership status:** State Treasury
Date and number of registry: Bursa KTVKK 24.05.1996-5178	

Sebla Arın

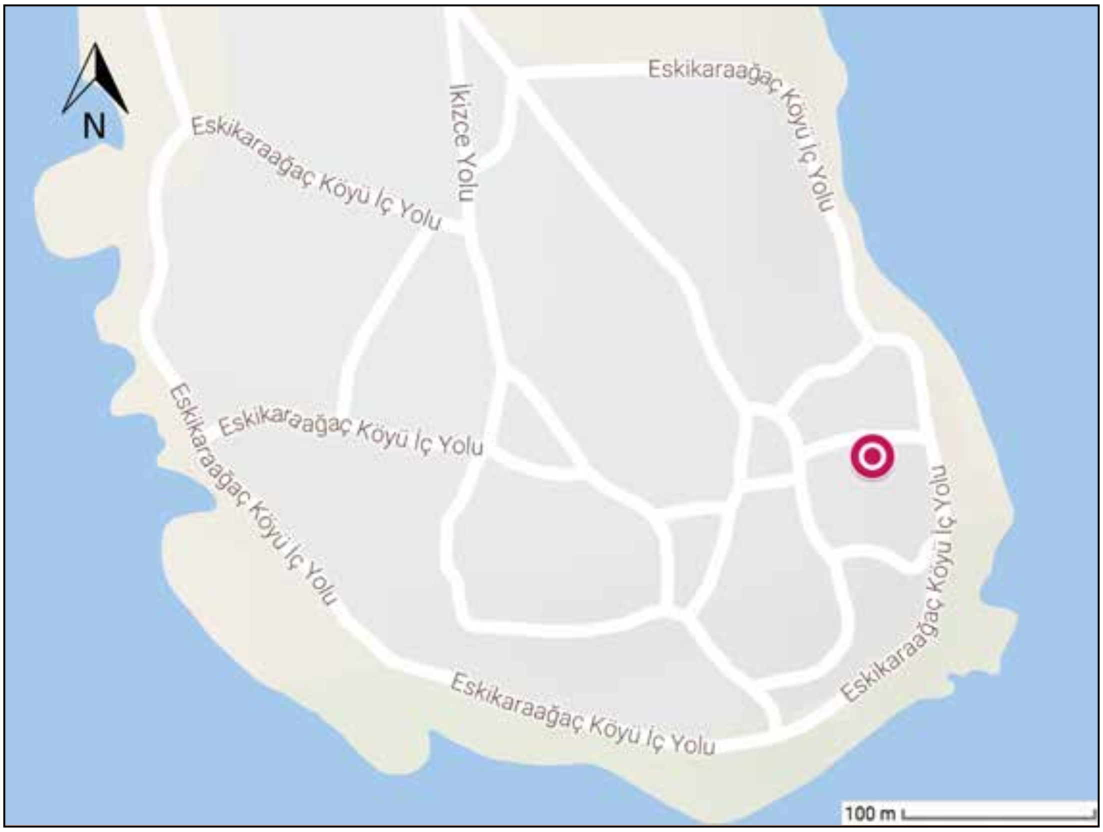
HISTORY

No information has been found on the history of this church.

ARCHITECTURE

The structure has a triple-nave basilical plan in a northeast-southwest orientation, located close to the shores of Uluabat Lake, at walking distance to the village center. The structure is located in a





commanding position overlooking the lake. The external walls are of alternating coursed of pitch-faced stone and brick. The apse wall and wall of the southeastern façade contain marble stones reused from older buildings.

The structure has dimensions of 19.50x10.50 m, with a rectangular shape and the main building extends in a southwest direction. Its apse projection has a radius of 190 cm. Parallel to the southeastern façade there are traces of a marble stylobate, and near the northwestern façade there is a marble column shaft, indicating that the naos was separated into three naves by single columns. The wall thickness is nearly 80 cm. On both sides of the apse there are two arched and semi-circular niches. There is a niche similar to these in the southeastern façade. Though the apse wall has largely deteriorated, traces of plaster and fresco are visible. There are three window openings on the northwestern wall of the naos. Due to material loss in the upper section of this row of windows, the shape of the top of the window openings is not clearly perceivable. It may be estimated that similar symmetric windows existed on the northwestern façade; however, due to the destruction that has taken place there is no trace of window openings in its present condition.

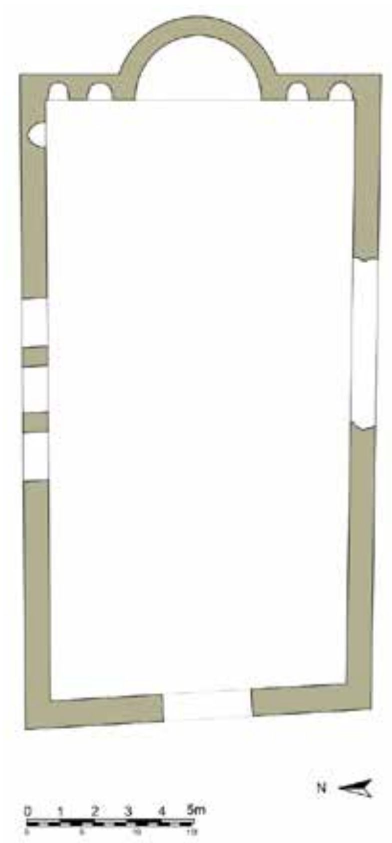
PRESENT CONDITION

Currently as the structure is ruined and collapsed, the spatial characteristics of the interior are not discernible. The remains of the wall that are present allow for an estimation of the plan. The roof of the structure, which was probably wooden, is completely lost. As a result of this, the floor of the church is filled with soil, and weeds, shrubs and trees are growing within the building. Thus the composition of the façades and the height of the structure are unknown. Only the brick semi-dome above the apse is still standing.

The external walls of the church (especially the northeastern and northwestern façades) have large-scale material loss. Different column pieces are scattered around the ground. The ground also







contains pits dug by treasure hunters. The large scale of the destruction that has taken place in the structure and the lack of any inscription make it difficult to determine the age of the building. It is completely open to human and natural depredation, and its structural integrity is in danger.
It is easily accessible from a road in the village, with houses and gardens in lots around the church. There is no information panel in the area.

RISK ASSESSMENT AND RECOMMENDATIONS

This witness to the history of the Greek Orthodox community in the region is in danger of collapse and complete destruction. To save the structure, it should be brought under protection as soon as possible and restoration work should begin. The stork festival held in Eskikaraağaç village every May is attracting larger crowds by the year, making it well known in the field of eco-tourism. It is recommended that in parallel with this development achieved by the village in terms of tourism, careful restoration of this structure be conducted to bring it back to its original form and that it then be given multiple cultural functions (such as a museum, library, conference center). In this way, the region may become a point of attraction in terms of its culture as well.

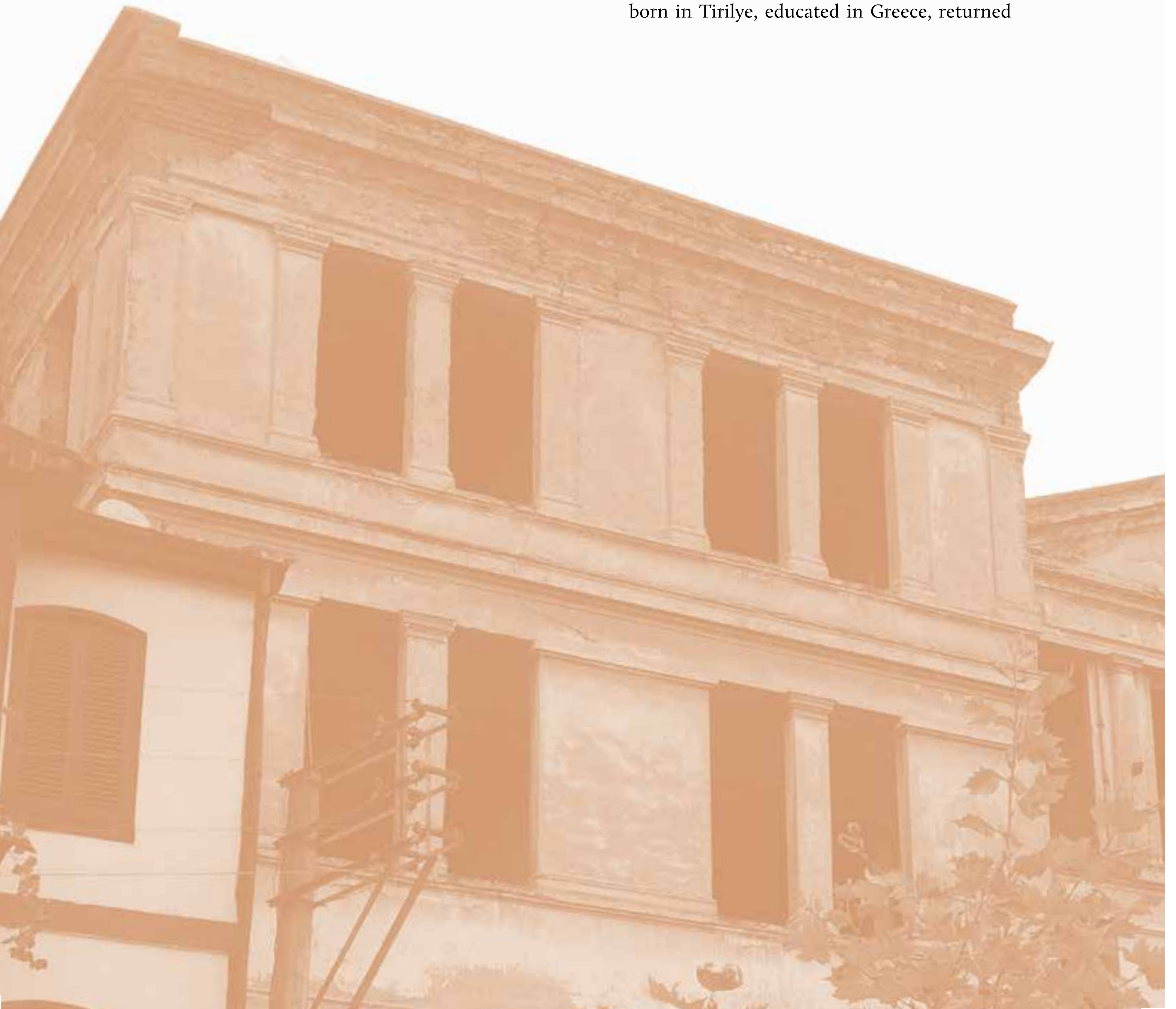
THE GREEK SCHOOL IN TIRILYE
Taş Mektep (Stone School)

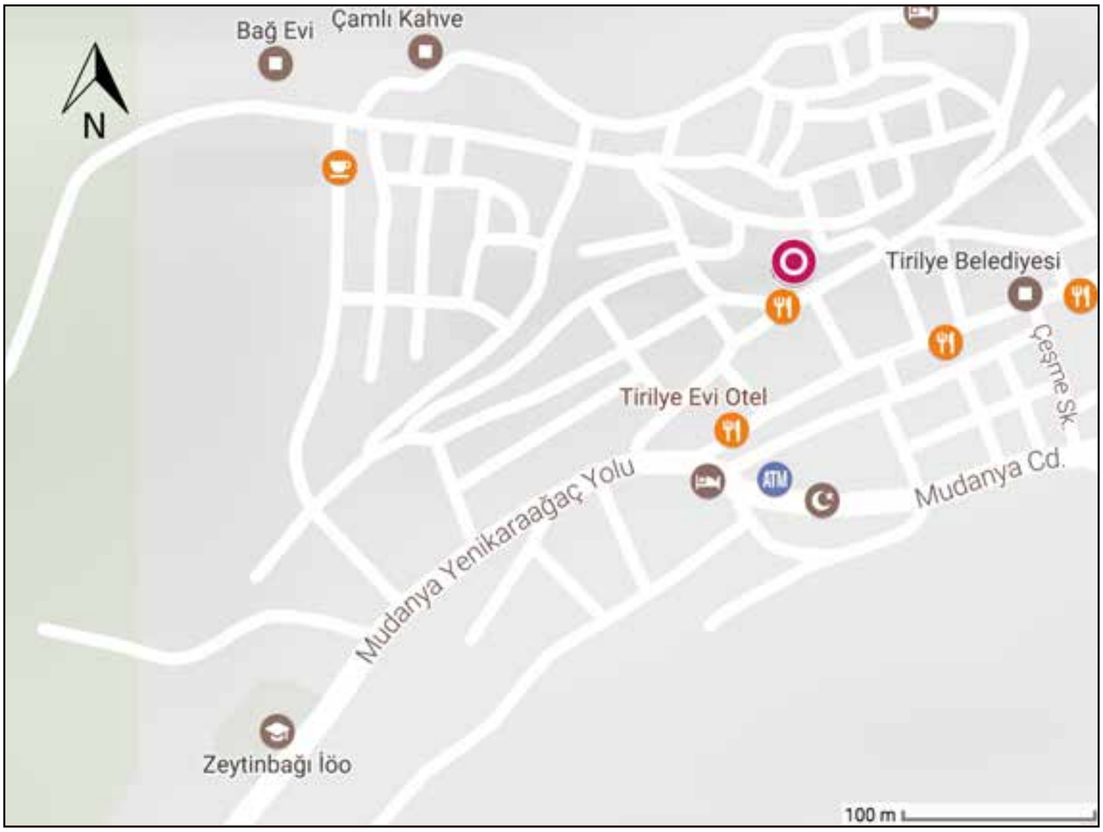
Location: Mudanya county, Tirilye town	
Period/year of construction: 1909	GPS: 40°23'32.1"N 28°47'40.9"E
Present function: Not in use	Ownership status: Mudanya Municipality
Date and number of registry: Bursa KTVKBK 31.08.1990-1299; Bursa KTVBK 13.11.1993-3170	

Banu Pekol

HISTORY

With nearly 2500 inhabitants in 1908-1909, nearly all of who were Greek, Tirilye village decided to use land that had been bought for a new church as space to construct a school instead (Ozil, 2016, 61, 63). Known as the Taş Mektep (Stone School), the structure was built by architect M. Miridis in 1909 on the order of Hristostomos, who was born in Tirilye, educated in Greece, returned





to Turkey as metropolitan bishop and became the school's principle. After 1924 the school was used for the children of martyrs, as well as for neglected and orphaned children on the order of Kazım Karabekir Pasha. From 1928 to 1940 it was used as a primary school, then from 1940 to 1942 as a space for teacher training, and from 1942 to 1978 as a primary school once again. In the years 1957-1988, the school operated as a middle school as well, and was open to boarding students from time to time. After the building was reported to be structurally unsound in 1988, it was abandoned. In 2000, a protocol signed between the Bursa Governorship and Uludağ University Rectorate appropriated the building to Uludağ University for use as an education and research center for 49 years. In 2001, the roof was repaired (Akıncıtürk, 2002, 185). In 2011, D2 Architecture and Engineering Office prepared the survey and restitution project of the school, for the Tirilye Municipality.

ARCHITECTURE

The school is a masonry structure that has a trapezoidal shape expanding from the entrance façade in the south towards the north. The southern façade has a street level, ground level and two normal floors, while the northern façade leans against the slope so the first floor ends in a blind wall and the second floor has window openings. There is a garden wall around the south and part of the east and west of the structure. Although this wall is currently covered in ivy, plaster pediments on brick, profiled molding and pilaster details may be seen in the corners as well as the iron shutters of spaces used as shops. The gable roof of the structure is of clay tiles above a wooden load-bearing system. This roof is not immediately visible from the street due to a parapet wall surrounding the structure.

The moldings, triangular pediment, columns at the entrance and the symmetrical design of the façade give the school a neoclassical design. The southern façade is divided into three vertical







sections, with a center and side wings. The central section is at a recess in comparison to the side wings, providing movement to the façade. The entry floor of the central section originally had a columned portico with a rectangular door and two rectangular windows on either side. On the first floor there are three windows with one on the central axis and two on either side with pilasters between the windows. On the second floor the same window arrangement is present; however, there are semi-circular pilasters between the windows. A triangular stone pediment with a circular window at its center, crowns this vertical section at the central axis of the façade. This façade is said to incorporate the architect's name; M. Miridis, and the construction date of 1909 (Akıncıtürk, 2002, 185). The other two sections of the façade (the side wings) are symmetric; both floors have two pairs of windows offset from the vertical axis, with one window on each floor on the façades overlooking the central section. There are moldings reflecting the floor levels, on the parapet, and surrounding the tops and bottoms of the windows with pilasters wrapping the corners of the upper floor façades.

On the western and eastern façades, there is a central section and two side wings. These façades are on a single plane, contrary to the southern façade. Above the central section, there is a triangular pediment as on the main façade. On the level below the pediment (the first floor) there are two columns with Doric capitals flanking the central window opening, with another window on each side. These windows are surrounded by pilasters, giving a temple-like appearance to these central sections. There are pilasters at equal intervals on the external walls of the side wings on the first and second floors. The pilaster intervals are arranged with one being blind and one containing a window opening. On both façades, as with the southern façade, there are moldings reflecting the floor levels, on the parapet, and upper and lower levels of the windows.

If the plan of the structure is examined, there are rectangular spaces on the ground level on the southern side, which is a level that opens out on to the street and is known to have been used as a depot (Akıncıtürk, 2002, 187). There are some rounded arched transitions in this space. The walls are plastered brick with a brick and iron barrel vault above, and round-arched niches are observed in the blind northern façade.

Stairs rising in front of an iron garden gate decorated with flowers on the central axis of the southern side allows access to the entrance floor. In the southern section there is a terrace surrounded by iron railings above the street level depot. Due to the slope, the rooms on this floor may only be observed from the southern façade and are below the southern rooms of the other floors. Stairs in the western section allow access to the west wing of the first floor. The walls of this entrance floor are brick and plaster, with a brick and iron barrel vaulted ceiling.

To the north, the first floor is buried into the hillside and this façade is blind, while the eastern and western façades are visible and accessible to the extent allowed by the slope. There is another entrance to the building, on the eastern façade of the first floor. This is embedded into the façade with two Doric columns in front and is connected by a sloping pathway to the upper and lower streets. The entrance doorway on the central axis of the southern façade leads into the rectangular entry hallway of the school. The side wings contain classrooms and two staircases to the upper floor. The walls are built of plastered broken bricks, with a brick and iron barrel vaulted ceiling.

In the center of the second floor there is a hallway, and classrooms are in the side wings. There is a wooden staircase allowing access to the roof in the western part of the first floor. This is the only floor where the northern façade is not blind and here the side wings project northward, leaving the central section recessed. There are three windows in the central section, three on the northern wall of each of the side wings and one on the walls overlooking the central section. The external walls are brick, with internal walls are plastered lath or nogged timber framing.

The thickness of the external walls varies from 45 to 75 cm. Iron is seen in the garden gate, railings around the southern part of the entrance floor, tie rods and anchors. The frames and wings of the doors, stairs and window fittings are wooden (Akıncıtürk, 2002, 188). As understood from the remaining details in the interior, the classroom walls used to have wooden paneling up to the lower levels of the windows, and the classrooms had wooden floorboards.

PRESENT CONDITION

The later additional sections installed into the school, as well as the repairs are of poor quality. Due to structural problems in 1988, it was declared to be dangerous for use and was abandoned and survived to the present with only its roof being repaired in 2001. Despite this repair, the roof still leaks and the wooden supports have weakened. As a result of lack of care, vandalism and natural conditions, disintegration and ruin of the architectural fabric continues. There is a brief information panel outside the school close to the main road.

The current stairs leading to the first floor of the school are not original, but were installed later. This cement staircase was not constructed at the location of the original staircase as may be understood from how it passes directly in front of the basement windows. There is also a concrete building leaning onto the northwest section of the school.

The load-bearing iron profiles in the brick vaults are corroded and there are separations in the walls of the structure revealing its danger in terms of structural integrity. The wooden stairs allowing access to upper floors have partly collapsed, with the remaining sections too damaged to be used. There is imminent danger of collapse in all floors. A photograph taken in January 1992 shows that some of the glass in the windows in the front façade remained and that the majority of window

bars were in place at the time (Akıncıtürk, 2002, 187). Currently the iron bars, wooden fittings and glass are nearly completely removed. All iron accents in the structure (iron profiles in the brick vaults, terrace railing, tie bars and braces) are rusty and corroded.

Nearly all the plaster of the external façades has fallen off, with the mortar loosening. Close to the roof and at points where the roots of plants have attacked the structure, there are cracks and separations in the walls. Water entering the building for varied reasons has disrupted the physical and chemical structure of the walls and efflorescence is present due to dampness. As the northern façade leans against the hill, there is mold and efflorescence due to dampness coming from the ground in this direction. The fractures observed in the internal facades indicate that the load-bearing system of the structure is sinking into the earth. The majority of plaster from between the iron profiles in the brick vaults has fallen off, with bricks also missing in places. The interior has been painted with spray paint, and wooden elements have been lost due to vandalism.

RISK ASSESSMENT AND RECOMMENDATIONS

In addition to being an important part of the history and culture of Tirilye, the school is also magnificent due to its location and scale; yet it is currently in danger due to natural forces, neglect and inappropriate interventions. The school is susceptible to earthquakes, completely open to vandalism and natural forces, and is in a weak structural state with high risk of collapse. Currently the plan and the majority of spatial characteristics are discernible, but the school is in a poor and neglected state. As it is important in terms of its heritage and architectural history, immediate action should be taken before there is greater loss of the unique characteristics of the structure.

Firstly, the ivy covering the garden walls should be removed. The fig tree growing within the garden and damaging the architectural texture must be removed as well. All non-original additions (including the concrete building adjacent to the northwest of the school) and repairs must be removed. Entry to the structure should be controlled and the door and window openings closed. Afterwards, general reinforcement and repair, especially of the load-bearing system, must be completed and the roof must be repaired once again. The restoration project must be implemented under expert supervision.

Taş Mektep should be assessed as part of Tirilye's rich cultural tourism potential, with part of it used as a town history museum and part used for the social needs of Tirilye's inhabitants. Future preservation should be ensured by reopening and reusing it. In-depth historical research should be carried out with regards to this structure, which has only been partly researched up until now. Collecting oral testimonies from people educated in this school would be beneficial to this end. The information panel should be updated, and a map of other historical locations in Tirilye included in it.

CHURCH OF SAINT THEODOROS | AGIOS THEODOROS

Location: Karacabey county, Harmanlı neighborhood	
Period/year of construction: 1833-1903	**GPS:** 40°14'54.8"N 28°25'41.9"E
Present function: Not in use	**Ownership status:** State Treasury
Date and number of registry: Registered	

Inci Türkoğlu

HISTORY

Otüken et al, investigating the building in 1983 identified the structure as the Church of Saint Theodoros (Agios Theodoros), which was constructed as of the year 1833 and was completed by 1903 (1986, 382-83). A later study of the building was conducted more recently, as part of a master's thesis (Yıldız, 2014, 23-25). The structure was used until the Turkish-Greek population exchange in 1924 and then abandoned.





ARCHITECTURE

Located northwest of the village, the structure is single-naved with a rectangular plan in an east-west direction. The only door to the building, which expands toward the interior is on the western façade at road level. On the east, there is a semi-circular apse which projects outwards. The building is built of masonry with pitch-faced and rubble stone, spolia and bricks laid in irregular alternations. The arches and lintels are brick. The traces above and beside the door on the originally plastered western façade point to the existence of a now-destroyed porch.

Within the apse there is a rectangular niche, with a rounded niche on either side and a semi-circular niche in the eastern end of the northern wall. In the eastern half of the northern and southern walls, there are two windows each, all expanding toward the interior. The windows and door in the west have rounded arches. Two of the three rectangular windows above the door have their original wooden frames. To the south of these windows, there is another opening that has been blocked off with dry wall.

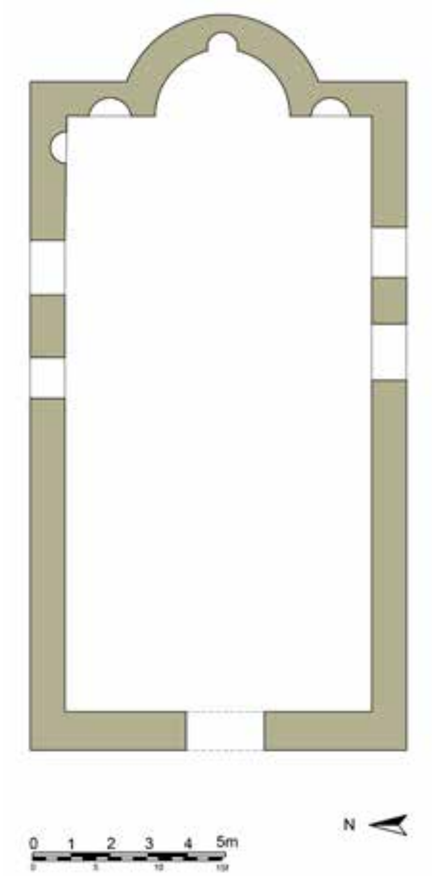
There are no traces of spatial divisions in the interior. Traces on the western wall suggest there may have been a wooden gynaeceum there. The internal walls are plastered; however, no traces of any decoration or internal organization are discernible. The building has a gable roof, and from traces on the upper levels of the façade, the presence of a profiled eave molding may be gleaned.

PRESENT CONDITION

On the north, east and southern sides, the church extends into a school garden, which is surrounded by a retaining wall of 1.50 m. It is said that the garden was once a cemetery. The structure is ruined, unmaintained, completely overgrown with plants and open to vandalism.







The brick semi-dome above the apse in the east has mostly collapsed. As the roof has not survived, the walls have also begun to collapse. The mortar is mainly lost. In addition to dense plant cover within and around the building, it has been used as a rubbish dump by villagers and is a danger to public health.

RISK ASSESSMENT AND RECOMMENDATIONS

The neglect and ruin observed in the church is also visible in the three windmills nearly 300 m northwest of the structure. Internal and environmental cleaning of both the church and windmills as well as an excavation in order to clarify some of the architectural features of the church must be undertaken. The stabilization of the weak walls and efforts to render the structure more noticeable in the surroundings shall serve to remind Harmanlı (previously Kirmikir) village of its cultural identity. If the structure is fully restored, it may become a venue to be used by villagers for a variety of activities.

CHURCH OF SAINT JAMES OF NISIBIS | SURP HAGOP MINTZPINA

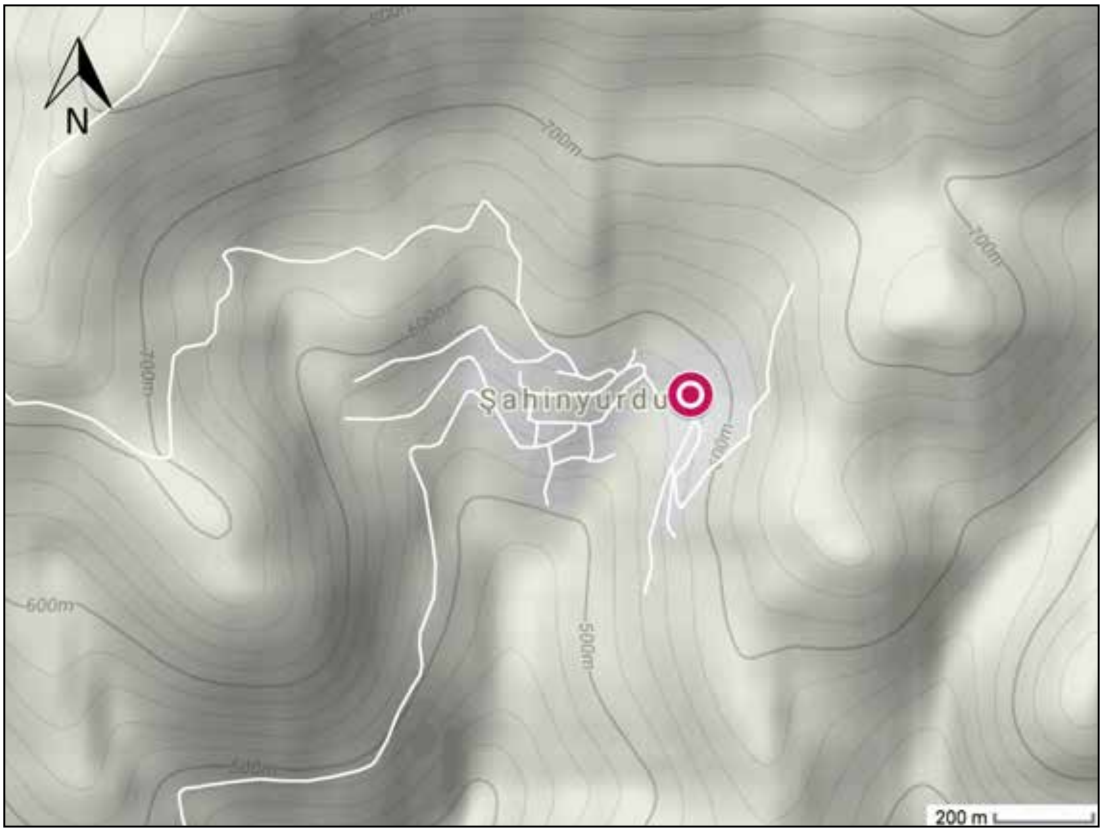
Location: Gemlik county, Şahinyurdu village	
Period/year of construction: End of the 19th century	**GPS:** 40°27'58.0"N 29°13'08.5"E
Present function: Not in use	**Ownership status:** Private property
Date and number of registry: Not available	

Alin Pontioğlu

HISTORY

Situated on the Samanlı Mountains, Şahinyurdu village is in a commanding position over the region but is distant from other villages. It is inhabited by Pomaks from Western Thrace and Macedonia. Our knowledge of the village is limited but is as follows: "traveling 3 km west of Gemlik, one reaches Beyli or Beyni (Benli) town, with a population of 7000, all of whom are Armenians. This settlement consists two parts called Yukarı Benli (Şahinyurdu) and Aşağı Benli (Cihatlı). The Armenians, whose





ancestors settled here from Agn and built the Church of Saint James of Nisibis (Surp Hagop Mintzpina) and church of the Holy Mother of God (Surp Asdvadzadzin), practiced ironwork (for which they were famous), animal husbandry, agriculture and a variety of crafts" (Kevorkian, 2012, 151). The date of the construction of the church in the village must probably be the end of the 19th century.

According to a document found in the Prime Ministry Ottoman Archive accessed by the Hrant Dink Foundation, there was one unauthorized Armenian Church in the township of Gemlik. It was founded in 1291 AH (around 1874 AD) by converting a house into a church. This structure is either the church of Saint James of Nisibis or the Church of the Holy Mother of God, both of which were located in Gemlik (HDF Turkey Cultural Heritage Inventory).

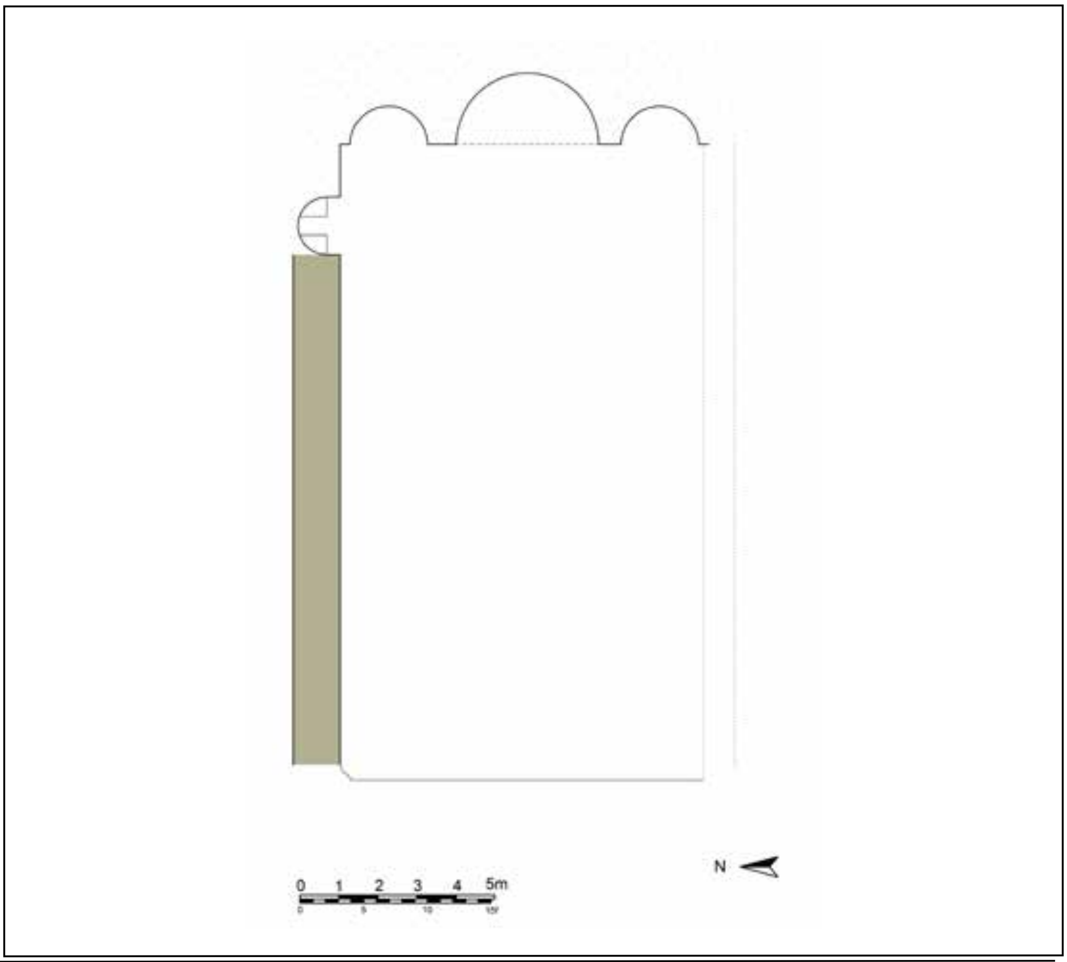
ARCHITECTURE

Leaning against the slope, the church has a rectangular plan with an apse and two apsidioles on either side. The northern and eastern external façades are retaining walls on a rocky slope. The western wall is bounded by rocks cradling a stream coming from the mountain. The walls are rough-dressed stone with horizontal beam holes observed at equal intervals.

The internal dimensions are about 10x16 m. There is a two-staged, arched stone niche to the northeast of the northern wall. The western corner of the wall is built upon rocks and appears to have a semi-circular curve. The semi-circles of the northeastern apsidiole and the apse are still visible on the eastern wall. These are the only parts of the plan and details discernible from the current remains. No traces of decoration have survived.







PRESENT CONDITION

Many remaining houses built by the Armenian community are still in use in Şahinyurdu today, with the public bath in the square empty and neglected. On a village road within walking distance of the square, the Church of Saint James of Nisibis is in ruins and unrecognizable. There is a large plane tree with a flowing spring under it beside the church. The very few remains of the church provide information about its layout and location, but its spatial characteristics cannot be read. Apart from the eastern and northern walls, no architectural elements have survived. The horizontal wooden beam holes between the stone rows in the northern retaining wall are empty and the interior of the niche broken.

The southern wall currently overlooking the road is only noticeable as traces at ground level. Where allowed by the slope of the road, parts of the external stone wall are visible.

Agricultural tools and wood are stacked, leaning on to the remaining walls of the church. There are new constructions on the rocky slope above the church.

RISK ASSESSMENT AND RECOMMENDATIONS

The rapidly disintegrating structure should be cleaned up and assessed along with the spring to render it into a valuable historical area worth seeing in the village. A restoration project for the church and surroundings must be prepared to reinforce the current remains, prioritizing its preservation. An information panel placed in front of the church remains could promote the village by way of a description of the church as well as cultural and historical venues in the area.

THE PUBLIC BATH IN ORTAKOY

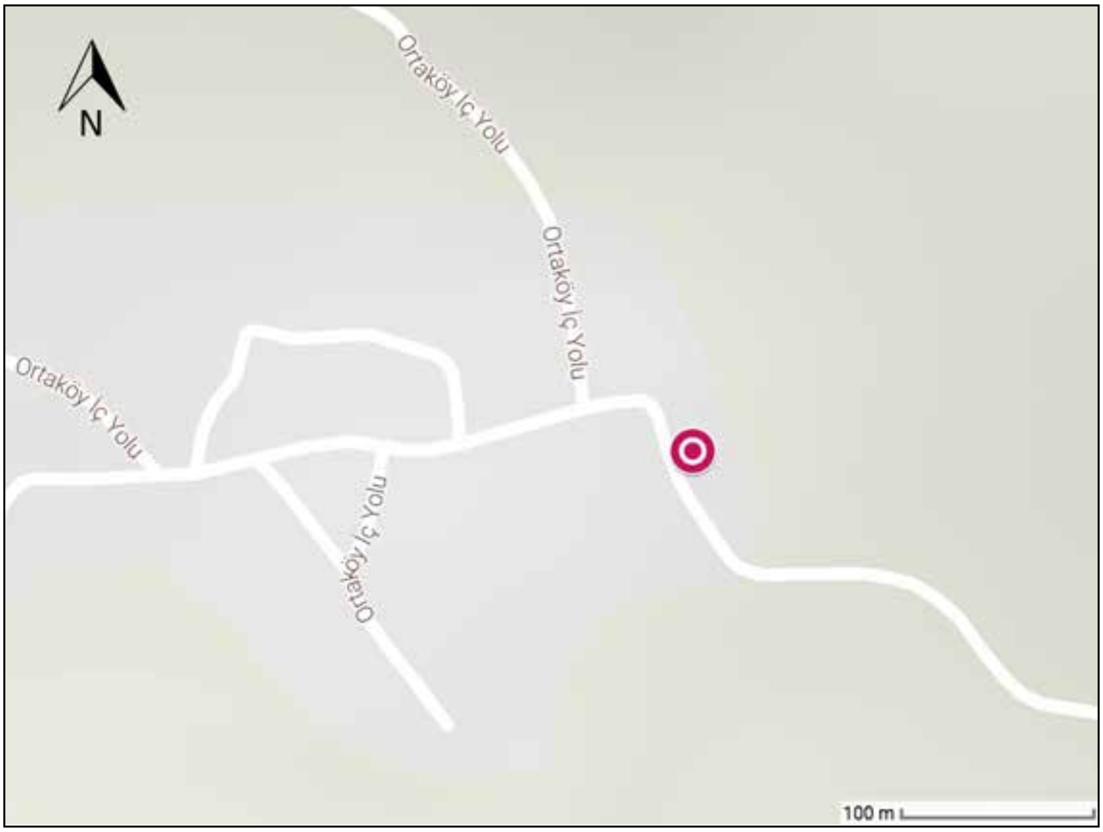
Location: Orhangazi county, Ortaköy village, Kerpiçlik locale	
Period/year of construction: 14-15th century	**GPS:** 40°33'18.0"N 29°20'33.6"E
Present function: Not in use	**Ownership status:** No cadastral record
Date and number of registry: KVTVKBK 27.06.2008-3796	

Sebla Arın

HISTORY

Ortaköy had a population of 200 Armenian households at the beginning of the 20th century (Nişanyan). There are no traces of the Church of the Holy Mother of God (Surp Asdvadzadzin), Santukhtyan School and Sahakyan School





today, which were located in the village in the past, according to the Turkey Cultural Heritage Inventory prepared by the Hrant Dink Foundation. There is no inscription on the structure; however, when the construction technique and layout are studied in comparison with similar examples, it is thought to date from the 14-15th centuries (Avunduk, 2011, 5).

ARCHITECTURE

Located at quite a distance from the center of the Ortaköy settlement, which is at a high elevation on the Bursa-Istanbul road, the public bath in Ortaköy is on a slope overlooking Lake Iznik. It has a rectangular layout in a northwest-southeast orientation. The external dimensions of the structure are 13.90x5.60 m with a wall thickness of 75-80 cm. The external walls are alternating courses of rubble stone and brick. Transition between the internal rooms is via brick-laid arched openings. The squinch transitions and dome are completely made of brick. The walls have been left bare on the exterior and plastered on the interior. The remains of clay pipes and openings are occasionally observed in the walls, supporting the notion that this structure was used as a hamam (public bath).

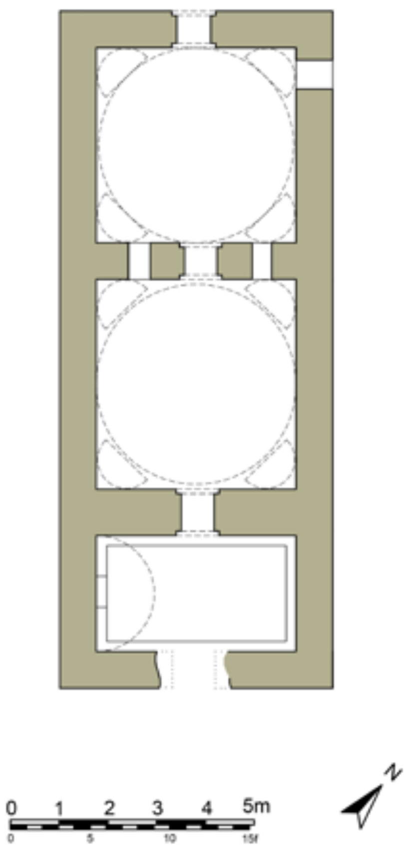
The layout consists of three independent sections laid out in a row. The first room in the southeast has a rectangular plan in a northeast-southwest orientation, with traces indicating that it had a vaulted ceiling. The other two separate sections have nearly the same dimensions, with square plans and domes. The dome has an octagonal drum with squinches. When the plan is evaluated, the first section to the northwest is considered to be the warm room. There are two doors to the northwest and northeast of this space. An arched opening provides passage into the hot section from the warm section. This arch is recessed from the wall towards both the northwest and southeast. On both sides of this opening, there are single arched windows with their peak at the same



level as that of the arch of the central opening. The hot section also has an arched opening that connects to a rectangular section possibly used as a water depot. The crack in the southeastern façade of the water depot is thought to be due to damage over time.
Immediately below the squinches on the northwestern wall of the hot section, there is a frieze molding made using a plaster embossing technique with a stucco sawtooth decoration below it.

PRESENT CONDITION

Currently the layout is discernible; however, there is substantial destruction in the building. The whole roof of the water depot and part of the external wall has collapsed. The centers of the domes forming the roofs of the warm and hot sections have collapsed and, as a result, the structure is exposed to external weather conditions. Trees are growing in the floor of the warm section. Additionally there are pits dug by treasure hunters in the floors and walls of all the rooms. The floor of the interior has sunk due to collapse and damage caused by treasure hunters. The plaster on the internal walls and domes has mostly fallen off.
Nearly the whole northeastern façade of the structure is covered with soil. The residents of the neighboring lot have closed off the opening on the northwestern façade and built a wall adjacent to the structure on the land boundary. In this way access through the original entrance on the northwestern façade is prevented. The internal space and roof of the structure have trees and weeds growing on them.
Currently in ruins, the structure is abandoned. There is no door at present, with increasing destruction due to cracks in the southeastern façade and collapse of the roof leaving the structure open to the forces of nature and human destruction. The internal space has damp marks, as well as biological and physical damage. Plaster has fallen off, with further



material loss in various places. The structure is close to a main road and access is easy. There are no information or directional signs relating to the structure. The building is significant, being the only Armenian structure in the village, and its location it provides a significant opportunity for enjoying the view.

RISK ASSESSMENT AND RECOMMENDATIONS

The greatest current danger is that the structure is open to natural and human destruction. Structurally in good condition, it is neglected and abandoned. Cleaning the close surroundings, removing later additions (the filling on the floor/the wall on the external façade), eliminating the plant cover on the structure and clearing out the soil cover currently burying the northeastern façade, will render all of the façades visible. Additionally, the structure must be preserved and an information panel put in place. In this manner, a restoration project must be developed considering the building along with its surroundings to give it a new function.



The Public Bath
Orhangazi county, Ortaköy village, Kerpiçlik locale





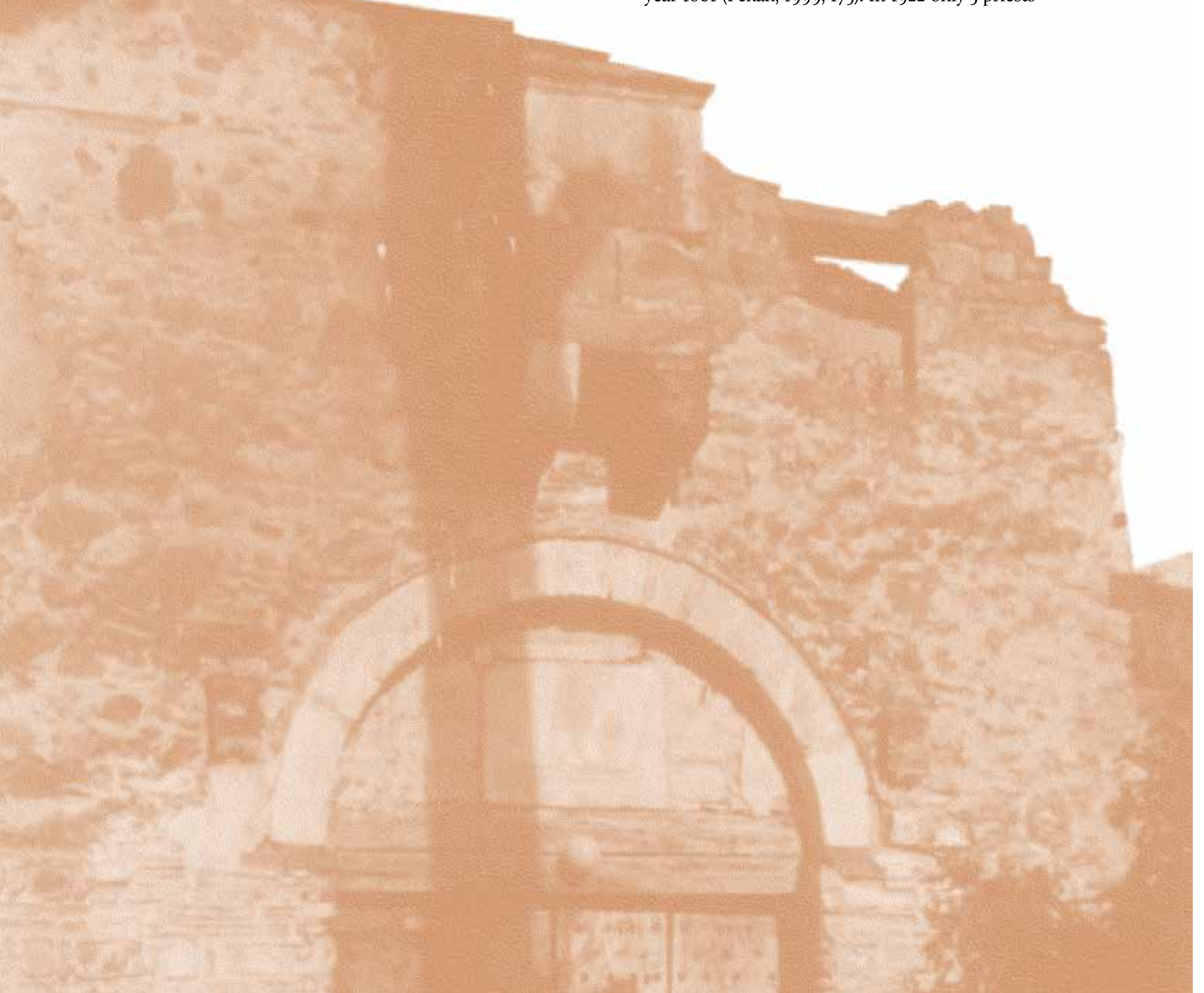
MEDIKION MONASTERY

Location: Mudanya county, Tirilye town	
Period/year of construction: 1801	**GPS:** 40°23'07.8"N 28°45'11.6"E
Present function: Farm	**Ownership status:** Private property
Date and number of registry: Registered	

Banu Pekol

HISTORY

The construction date for the Medikion Monastery in uncertain. Evangelides suggests that it was built in the years 780-810, while the date provided by Herges is 775-780; Hasluek proposes the date 806, and Mango and Sevenko argue that it was built before 780 (Pekak, 1996, 316). The monastery suffered two fires, with one in 1770 and one in 1801. It was rebuilt from the foundations in the year 1801 (Pekak, 1999, 175). In 1922 only 3 priests





remained. The ruined structure of the Medikion Monastery was used for military purposes in 1942. Stones from the monastery were used in building the quarters for a printing press in Tirilye in 1951-52, and the Aşlar Farm was built on the site in 1973 (Pekak, 1996, 316-317).

ARCHITECTURE

The English traveler Covel wrote in the 17th century that the monastery church had a basilical plan with a synthronon in the apse, and a checkerboard design of black and white marble on the floors, as well as many icons as decoration (Mango and Ševčenko, 1973, 241).

In 1973 a chicken farm was built upon the land previously belonging to the monastery; therefore, only the main entrance wall of the structure remains. Examining these remains, it is understood that the wall was built by alternation of three-four rows of brick and three rows of rubble stone. A piece of marble spolia was used in the wall. There are two inscriptions on the pediment above the rounded arched entrance door and a projecting machicolation above the consoles over the arch. The lower inscription states that the monastery was rebuilt from its foundations in 1801, while the other is an inscribed gravestone belonging to the 5th century.

PRESENT CONDITION

The monastery itself has not survived to the present; instead the "Aşlar Farm" has been built in its place. Currently, only the wall on both sides of the wooden double door entrance in the west and two inscriptions from the pediment above the door's arch remains. Photographs taken in 1973 show that the walls and door were not painted. Currently the wall is painted yellow while the door is green. Ivy is growing on the wall. The paint is flaking off, as it is not compatible with the original wall texture.



Medikion Monastery
Mudanya county, Tirilye town



The wall has no capstone, so rainwater enters it causing damage. At the same time, there are pieces of historical columns lying in the farm garden. On one wall within the farm there is a Turkish-English information panel prepared by the municipality containing many spelling mistakes and missing information.

RISK ASSESSMENT AND RECOMMENDATIONS

The Medikion Monastery, carrying historical importance from the Byzantine period to the 19th century, was first used for military purposes after it lost its original function, then had its stones removed for use in the construction of a printing press nearby before finally being completely demolished in 1973 in order to build a farm in its place. As the structure has been a farm since 1973, only a very small portion of it remains. Efforts must be made to prevent further loss. The paint should be removed from the walls and door; the remaining texture should be preserved and reinforced. A capstone should be made for the wall to prevent the seepage of water into it. An information panel with new and correct information about the structure should be prepared and placed outside the structure.

THE PUBLIC BATH IN ŞAHINYURDU

Location: Gemlik county, Şahinyurdu village	
Period/year of construction: 16-17th century	**GPS:** 40°27'55.5"N 29°12'58.6"E
Present function: Not in use	**Ownership status:** State Treasury
Date and number of registry: Registered	

Sebla Arın

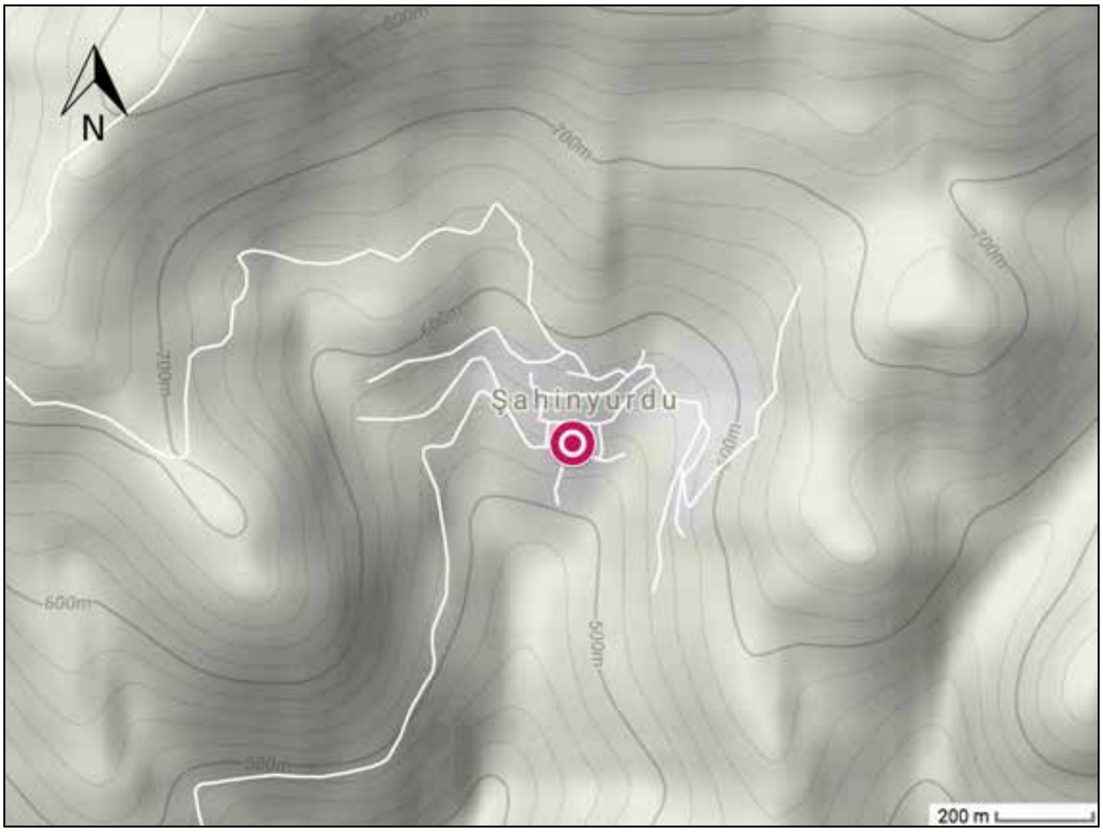
HISTORY

There is uncertainty regarding the historical background of the public bath in Şahinyurdu. For a general history of the settlement see the report on the church of Saint James of Nisibis (Surp Hagop Mıntzpına).

ARCHITECTURE

The section of the structure that remains standing is a 12.20x9.3 m rectangle in an east-west orientation, and on the eastern short side of this rectangle there is another 2.70x4.65 m rectangle that is adjacent to the first one on its southern side. The walls are of alternating pitch-faced stone and brick courses. The interior of the roof and walls is covered with gypsum plaster.





There is a foundation wall joining the outer corner of the eastern façade and continuing in a northerly direction. Holes for load-bearing seen on the eastern wall of the structure and the arched niches facing the exterior façade on both sides of the central arched opening today indicate that originally there was another room east of the structure. Entry to the building at present is through a brick arch in the eastern façade. The interior consists of three sections with dimensions of 7.80x3.10 m and a rectangular plan. The central section is covered with a brick dome. The two sections north and south of the center are separated by arches from the center. Transition to the dome over the arches is by way of pendentives. Additionally the different floor levels in the side sections emphasize the three different sections. The roofs of the side sections are vaulted and are brick-laid, just like the central dome.

There are remains of basins on the northern and western walls of the room. This strengthens the evidence that this section was the hot section of the hamam (public bath). An arched opening in the southern wall of the hot section allows passage into a separate rectangular room with a vaulted ceiling. There are two separate arched openings in the western wall of the hot section. Each of these openings lead to domed, secluded rooms with square plans. There is a rounded arched niche between the arched openings on the wall separating the two secluded rooms from the hot section, and the interior of this niche is covered with gypsum plaster. A plaster arch on the western wall of the hot section encompasses the two openings and the niche between them, thus accentuating this section as a whole. The two separate secluded rooms have domes with pendentive transitions. There are the remains of raised basins on a bench in both rooms.

On the upper level of the western wall in the secluded rooms there is a small window opening. These openings have formed a link between the furnace and water depot, which extend along the western façade of the structure. Due to holes

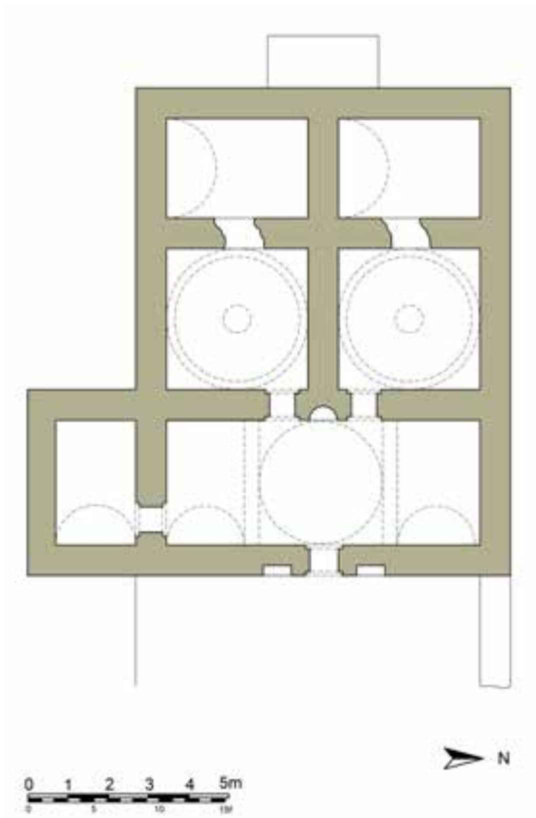


created by vandalism in this wall, it is possible to look into the water depot. Again, gypsum plaster was used on the internal surfaces of this section. All of these characteristics allow the structure to be classified as an original example of the layout with a "central dome, transverse hot room and two secluded units" according to Semavi Eyice's typology. Eyice (1960, 112-113) defined the common characteristics of this layout as follows: " ...this type has the distinctive character of a longitudinal central dome and side sections separated by two arches with a flat vaulted hot section, and a pair of secluded sections opening onto this section. Additionally, nearly all these types of hamams have a mihrab-like niche on the wall between the doors of the two secluded cells." The public bath in Şahinyurdu has all of these typical characteristics. This strengthens the impression that the structure may have contained sections like a changing room and warm room as well, and that the reason for their absence today may be the use of different materials (e.g., wood) in their construction. In the center of the western façade, there are the remains of a dressed stone wall perpendicular to the structure. These remains suggesting the presence of a flat rectangular room between the water depot and furnace comprise the hearth of the original hamam.

PRESENT CONDITION

The public bath in Şahinyurdu is located in the center of Şahinyurdu village that was part of the old Armenian settlement of Gemlik. There is no information panel about the structure. The original characteristics of a "central dome, transverse hot room and two secluded cells" are still visible.

Currently, a large portion of the northern façade is buried under soil due to a rise in the road level. The remaining section east of the structure is filled with soil and the floor of the structure is not visible. The structure is in a seriously ruined and neglected state. There is no trace of the changing room and warm sections apart from their foundation walls. The area where these sections were probably located is buried under



soil. The roof of the hot section and secluded cells has partly collapsed. As a result, it is open to destruction by the forces of nature. There is severe disintegration and material loss in the walls and floor due to human depredation. Because of such vandalism, the clay pipes within the walls and the fittings originally underground are open and visible. There is material loss due to vandalism in the walls and floor of the water depot and furnace sections. The annex structure made of concrete blocks situated in the neighboring lot, adjoining onto the eastern façade of the hamam prevents the whole of the façade from being observed. The entire structure is unprotected, increasing the damage suffered due to animal and human activity.

RISK ASSESSMENT AND RECOMMENDATIONS

The greatest danger at present is that the structure is completely vulnerable to human and natural depredation. If the surroundings of the building are excavated, traces of the sections predicted to be part of the original plan may be revealed. The structure is significant because it represents a unique example of a certain layout. It must be cleaned, preserved and an information panel put in place. Apart from the hamam, the village contains the remains of an Armenian church. Thus all measures taken must be considered as a whole. After restoration, the hamam could be repurposed and opened to the use of the village population or preserved as it is for tourism.



The Public Bath
Gemlik county, Şahinyurdu village





CHURCH OF TAXIARCHIS | TAXIARCHIS

Location: Gemlik county, Kurşunlu village	
Period/year of construction: 19th century	**GPS:** 40°21'36.9"N 29°01'16.6"E
Present function: Depot	**Ownership status:** Private property
Date and number of registry: Not available	

Ayşegül Ozer

HISTORY

The Church of Taxiarchis was dedicated to the Archangels Michael and Gabriel with the name of the church coming from the titles of these angels. The structure was one of three churches serving the Greek Orthodox population in Ligmus/Ligumus before the population exchange. The oldest of these churches was the Church of Saint Averkios (Agios Averkios), with





the second being the Church of Taxiarchis and the third the Church of the Holy Mother of God, (Agios Theotokos) (Mango, 1968, 169). During investigations in 1962 and 1967 Mango (1968, 169) explained that the church of Taxiarchis was located in the upper section of the settlement and used as a depot. Additionally, as understood from the text of an inscription in the courtyard of the building, the structure named the Church of Pammegiston Taxiarchon was built from its foundations under the management of the regional Metropolitan Bishop Antimos with its construction costs covered by Christians from Elegmus (Mango, 1968, 169-170). The name Elegmon in the inscription refers to the name of the settlement in the Middle Ages. Mango stated that the structure was built in 1803, pointing to the inscription as the source; however, this date is not included within the text. Though Mango gave the name of the structure as Taxiarchis in his paper, in the inscription it is mentioned as containing the two words Pammegiston Taxiarchon. The name Pammegiston Taksiarhon is given to many other churches and monasteries in Lesbos, Peristeria (Athens), Pilio, Artos, Egalia, etc. The name of the structure was probably locally shortened over time to Taxiarchis.

In their studies in 1983, Otüken et al. (1988, 76, 96) quoted Mango's work, yet included no other description of the structure. As part of these investigations photographs of the western and northern façades as well as the view to the south as seen from the interior were taken. A 2014 master's thesis includes a photograph of the inscription; however, this does not belong to Pammegiston Taksiarhon (Yıldız, 2014, 143). As understood from the text in the photograph, this inscription belongs to church of the Holy Mother of God dated 1838 and included in Mango's paper (1968, 170). Mango (1968, 170) stated that the church of the Holy Mother of God was ruined in this period and the inscription was placed into the garden of the church of Taxiarchis.



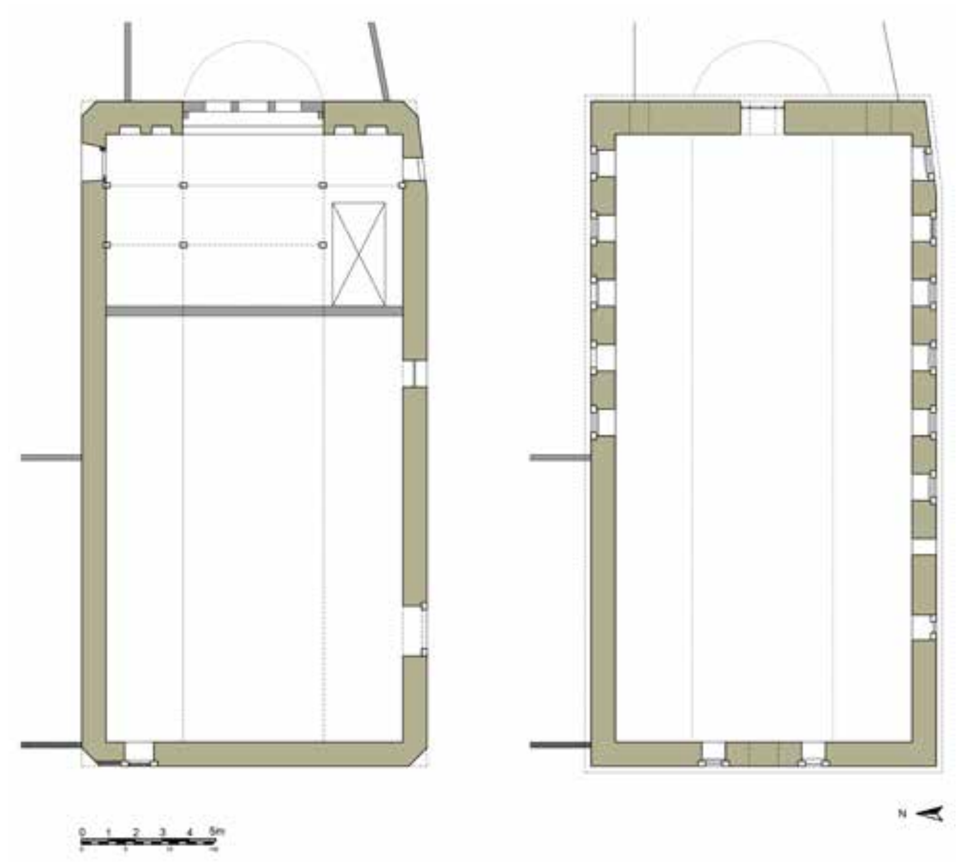
ARCHITECTURE

The Church of Taxiarchis has a triple-nave basilical plan extending in an east-west orientation. Located on ground sloping to the east, the eastern façade is accessible from the upper level. The entrance is through a double door in the west end of the southern wall. Currently a floor has been added to the interior, with the ground floor divided in two; therefore, the correlations between the narthex, naos and bema cannot be determined.

The main walls of the masonry structure are rubble stone and brick alternations. There is no pattern to the masonry technique. The external corners of the structure are strengthened with cut stone and marble, with chamfered corners of cut stone. The wall surfaces occasionally contain spolia. Horizontal beams are located at various levels in the internal surfaces of the main walls. Investigations in 2010 described masonry style using two cut stone walls with a rubble infill: "... the center of the main walls was filled with rubble stone material fixed with mortar" (Yıldız, 2010, 22). However, the current state of the building does not allow any confirmation of this.

Cut stone jambs were used in window and door openings in the façades. The window openings have semi-circular arches of clay brick above the lintel. The space between the arch and the lintel is again filled with clay brick. From these sections, it appears that lime-based mortar was used as a binder for external surfaces. Carved grooves in the jambs of the windows indicate they once contained iron bars. The eaves have a broad concave slope from top to bottom. The original roof was wooden and covered with Turkish tiles. Marseille tiles were used in later repairs.

In the image by Otüken dated 1983, a variety of stone and brick surfaces are visible on the western and southern façades. A similar pattern of buried stone-brick technique is observed in the plastered surfaces that currently exist.



Detailed analysis to be conducted during further documentation studies may provide correct information about this plaster. The eastern section of the interior is preserved and plastered surfaces with different paint layers survive.

Currently the ground floor of the structure is divided into two sections, with the eastern section entered through a later doorway in the northern main wall. This door leads to what was originally part of the bema and apse. Due to additions to the eastern main wall, the apse wall has not survived. The original form of the apse is unknown, but its plan was semi-circular or circular and situated on the central axis of the eastern main wall as is understood from the presence of an original plastered surface.

In the bema, there are pairs of rectangular niches, narrowing internally on both sides of the apse opening. The internally narrowing niches have semi-circular arches. Currently, to the west of the apse there are a total of four wooden poles following the axes on both sides of the apse.

The only data on the internal layout of the structure is the photograph published by Otüken et al. (1986, 96). This shows semi-circular arches between the central nave and side aisles. Built using a wooden frame system, there are wooden torsion poles in an east-west direction on the initial level of the arches. There are circular medallions on the walls between the arches, facing the central nave. The icons within the medallions have been lost over time and their wooden lath is visible. There is a double molding above the arches. At the upper level of



Church of Taxiarchis
Gemlik county, Kurşunlu village

the molding there is a plastered cavetto vault in an east-west direction. How this ceiling was shaped in the bema or narthex is not visible in the picture. However, there are north-south iron tie bars in the central nave.

The western façade of the church has one central window with a broad arch and stone jamb on the upper level, and rectangular windows with stone-sills on either side of it. In the northern section of the façade there is a rectangular window with a marble lintel and jamb. Detailed restitution studies will determine whether this window was part of the original design.

The unplastered southern façade follows the line of the street. The entrance is through an original rectangular doorway in an opening in the west of the façade. This opening divided by a lintel contains a double-door on the lower level

and a transom window above. Although the original fittings of the door have not survived, the iron bars in the windows are original. There was probably an inscription with decorative elements within the niche above the door, which has not survived. On the upper level of the façade, there are a total of six windows placed at the top level of the doorway. These windows display a similar pattern in terms of intervals and levels.
Due to later additions, the eastern façade is not fully discernible; however, it appears similar to the western façade on the upper level. There is a low-arched window located below a pediment, with rectangular windows located close to the corners on either side. Additionally, in the apse, there is one window on the middle level and three windows on the lower level.
The northern façade is another part that has seen many interventions. As mentioned above, a doorway was opened later to its west. On the upper level there are five window openings similar to the southern façade. The fourth window from the east was changed into a door during its use as a residence with the original stone sill lost and the dimensions of the window changed.

PRESENT CONDITION

The structure is located in area with traditional residential buildings and is bounded by roads to the south and east. The northern section can only be reached through private property. After the church lost its original function, it was repurposed as a residence, barn, olive depot, etc. The changes and interventions due to multiple owners and uses, have destroyed the original interior and ceiling. A wooden floor was added to the structure during this time and its interior space was divided, with walls added in the north-south direction. Currently the eastern portion is used as a depot/barn. The western portion is used as a depot for tools and material relating to olive harvesting, though this use is not continuous, and damage such as the collapsed flooring is seen in this section. The upper level used as a residential space is currently abandoned. The wood is rotten in this part and there is moss growth due to water and dampness as well as other damage since it has partly lost its roof and the remaining roof construction has collapsed inward.
A large portion of the northern façade is not visible due to a single-story room made of concrete blocks added to the western section. The second window to the east on the southern façade has been bricked up, with a window opened at ground level near the bema and a doorway created at the same level on the northern side. Additionally a public toilet has been added in front of the apse, the apse walls have been demolished and closed up with concrete blocks, with three windows opened on the lower level and one on the upper level.

RISK ASSESSMENT AND RECOMMENDATIONS

First, the public toilet in the eastern section of the structure must be removed. The local administration responsible must be informed about this issue, and if this intervention has been done with its permission, another area must be designated for this purpose.
The roof is partly lost, leaving the building open to all types of damage. The structural precautions taken for the later openings in the main walls are insufficient, and there is damage in these parts. Due to structural weakness, these openings must be temporarily suspended and the necessary measures taken. Due to the inconsistent use of a large portion of the structure and its having been neglected, the building is not maintained. The structure must be bought from owner, who is not fulfilling his responsibilities towards this historic building, and expropriated for public use. After expropriation, temporary precautions must be taken for the roof, while documentation studies are completed and the structure repaired.

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